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EARLY ENGLISH TEXT SOCIETY.
ORIGINAL SERIES. No. 126.
1904.

"THESE TALES ARE BRIEF AS THE BOOKS OF OUR CHILDHOOD."

OXFORD

HORACE HART: PRINTER TO THE UNIVERSITY

☞ The Society intends to complete, as soon as its funds will allow, the Reprint of its out-of-print Texts of the year 1866, and also of nos. 20, 26 and 33. Prof. Skeat has finisht *Partenay;* Dr. McKnight of Ohio *King Horn* and *Floris and Blancheflour;* and Dr. Furnivall his *Political, Religious and Love Poems* and *Myrc's Duties of a Parish Priest.* Dr. Otto Glauning has undertaken *Seinte Marherete;* and Dr. Furnivall has *Hali Meidenhad* in type. As the cost of these Reprints, if they were not needed, would have been devoted to fresh Texts, the Reprints will be sent to all Members in lieu of such Texts. Though called 'Reprints,' these books are new editions, generally with valuable additions, a fact not noticed by a few careless receivers of them, who have complained that they already had the volumes. As the Society's copies of the *Facsimile of the Epinal MS.* issued as an Extra Volume in 1883 are exhausted, Mr. J. H. Hessels, M.A., of St. John's Coll., Cambridge, has kindly undertaken an edition of the MS. for the Society. This will be substituted for the Facsimile as an 1883 book, but will be also issued to all the present Members.

July 1904. The Original-Series Texts for 1903 were: No. 122, Part II of *The Laud MS. Troy-Book*, edited from the unique Laud MS. 595 by Dr. J. E. Wülfing; and No. 123, Part II of Robert of Brunne's *Handlyng Synne*, and its French original, ed. by Dr. F. J. Furnivall.

The Extra-Series Texts for 1903 are to be: No. LXXXVIII, *Le Morte Arthur*, in 8-line stanzas, re-edited from the unique MS. Harl. 2252, by Prof. J. Douglas Bruce (issued), No. LXXXIX, Lydgate's *Reason and Sensuality*, edited by Dr. Ernst Sieper, Part II, and No. XC, *English Fragments from Latin Medieval Service-Books*, edited, and given to the Society, by Mr. Henry Littlehales.

The Original-Series Texts for 1904 will be No. 124, t. Hen. V, *Twenty-six Political and other Poems* from the Digby MS. 102, &c., edited by Dr. J. Kail, and No. 125, Part I of the *Medieval Records of a London City Church* (St. Mary-at-Hill), A.D. 1420-1559, copied and edited by Mr. Henry Littlehales from the Church Records in the Guildhall, the cost of the setting and corrections of the text being generously borne by its Editor. This book will show the income and outlay of the church; the drink provided for its Palm-Sunday players, its officers' excursions into Kent and Essex, its dealing with the Plague, the disposal of its goods at the Reformation, &c., &c., and will help our members to realize the church-life of its time. The third Text will be Part I of *An Alphabet of Tales*, a very interesting collection, englisht in the Northern Dialect, about 1440, from the Latin *Alphabetum Narrationum* by Etienne de Bésançon, and edited by Mrs. M. M. Banks from the unique MS. in the King's Library in the British Museum; the above-named three texts are now ready for issue. Those for 1905 and 1906 will probably be chosen from Part II of the *Exeter Book*—Anglo-Saxon Poems from the unique MS. in Exeter Cathedral—re-edited by Israel Gollancz, M.A.; Part II of Prof. Dr. Holthausen's *Vices and Virtues;* Part II of *Jacob's Well*, edited by Dr. Brandeis; the Alliterative *Siege of Jerusalem*, edited by the late Prof. Dr. E. Kölbing and Prof. Dr. Kaluza; an Introduction and Glossary to the *Minor Poems of the Vernon MS.* by H. Hartley, M.A.; Alain Chartier's *Quadrilogue*, edited from the unique MS. Univ. Coll. Oxford MS. No. 85, by Mr. J. W. H. Atkins of Owen's College; a Northern Verse *Chronicle of England* to 1327 A.D., in 42,000 lines, about 1420 A.D., edited by M. L. Perrin, B.A.; Prof. Bruce's Introduction to *The English Conquest of Ireland*, Part II; and Dr. Furnivall's edition of the *Lichfield Gilds*, which is all printed, and waits only for the Introduction, that Prof. E. C. K. Gonner has kindly undertaken to write for the book. Canon Wordsworth of Marlborough has given the Society a copy of the Leofric Canonical Rule, Latin and Anglo-Saxon, Parker MS. 191, C. C. C. Cambridge, and Prof. Napier will edit it, with a fragment of the englisht Capitula of Bp. Theodulf. The *Coventry Leet Book* is being copied for the Society by Miss M. Dormer Harris—helpt by a contribution from the Common Council of the City,—and will be publisht by the Society (Miss Harris editing), as its contribution to our knowledge of the provincial city life of the 15th century.

Dr. Brie of Berlin has undertaken to edit the prose *Brut* or *Chronicle of Britain* attributed to Sir John Mandeville, and printed by Caxton. He has already examined more than 100 English MSS. and several French ones, to get the best text, and find out its source.

The Extra-Series Texts for 1904 will be chosen from Lydgate's *DeGuilleville's Pilgrimage of the Life of Man*, Part III, edited by Miss Locock; Dr. M. Konrath's re-edition of *William of Shoreham's Poems*, Part II; Dr. E. A. Kock's edition of Lovelich's *Merlin* from the unique MS. in Corpus Christi Coll., Cambridge; the *Macro Plays*, edited from Mr. Gurney's MS. by Dr. Furnivall and A. W. Pollard, M.A.; Prof. Erdmann's re-edition of Lydgate's *Siege of Thebes* (issued also by the Chaucer Society); Miss Rickert's re-edition of the Romance of *Emare;* Prof. I. Gollancz's re-edition of two Alliterative Poems, *Winner and Waster*, &c., ab. 1360, lately issued for the Roxburghe Club; Dr. Norman Moore's re-edition of *The Book of the Foundation of St. Bartholomew's Hospital, London*, from the unique MS. ab. 1425, which gives an account of the Founder, Rahere, and the miraculous cures wrought at the Hospital; *The Craft of Nombrynge*, with other of the earliest englisht Treatises on Arithmetic, edited by R. Steele, B.A.; and Miss Warren's two-text edition of *The Dance of Death* from the Ellesmere and other MSS.

These Extra-Series Texts ought to be completed by their Editors: the Second Part of the prose Romance of *Melusine*—Introduction, with ten facsimiles of the best woodblocks of the old foreign black-letter editions, Glossary, &c., by A. K. Donald, B.A. (now in India);

and a new edition of the famous Early-English Dictionary (English and Latin), *Promptorium Parvulorum*, from the Winchester MS., ab. 1440 A.D.: in this, the Editor, the Rev. A. L. Mayhew, M.A., will follow and print his MS. not only in its arrangement of nouns first, and verbs second, under every letter of the Alphabet, but also in its giving of the flexions of the words. The Society's edition will thus be the first modern one that really represents its original, a point on which Mr. Mayhew's insistence will meet with the sympathy of all our Members.

The Texts for the Extra Series in 1906 and 1907 will be chosen from *The Three Kings' Sons*, Part II, the Introduction &c. by Prof. Dr. Leon Kellner; Part II of *The Chester Plays*, re-edited from the MSS., with a full collation of the formerly missing Devonshire MS., by Mr. G. England and Dr. Matthews; the Parallel-Text of the only two MSS. of the *Owl and Nightingale*, edited by Mr. G. F. H. Sykes (at press); Prof. Jespersen's editions of John Hart's *Orthographie* (MS. 1551 A.D.; blackletter 1569), and *Method to teach Reading*, 1570; Deguilleville's *Pilgrimage of the Sowle*, in English prose, edited by Prof. Dr. L. Kellner. (For the three prose versions of *The Pilgrimage of the Life of Man*—two English, one French—an Editor is wanted.) Members are askt to realise the fact that the Society has now 50 years' work on its Lists,—at its present rate of production,—and that there is from 100 to 200 more years' work to come after that. The year 2000 will not see finisht all the Texts that the Society ought to print. The need of more Members and money is pressing. Offers of help from willing Editors have continually to be declined because the Society has no funds to print their Texts.

An urgent appeal is hereby made to Members to increase the list of Subscribers to the E. E. Text Society. It is nothing less than a scandal that the Hellenic Society should have nearly 1000 members, while the Early English Text Society has not 300!

Before his death in 1895, Mr. G. N. Currie was preparing an edition of the 15th and 16th century Prose Versions of Guillaume de Deguilleville's *Pilgrimage of the Life of Man*, with the French prose version by Jean Gallopes, from Lord Aldenham's MS., he having generously promist to pay the extra cost of printing the French text, and engraving one or two of the illuminations in his MS. But Mr. Currie, when on his deathbed, charged a friend to burn *all* his MSS. which lay in a corner of his room, and unluckily all the E. E. T. S.'s copies of the Deguilleville prose versions were with them, and were burnt with them, so that the Society will be put to the cost of fresh copies, Mr. Currie having died in debt.

Guillaume de Deguilleville, monk of the Cistercian abbey of Chaalis, in the diocese of Senlis, wrote his first verse *Pèlerinaige de l'Homme* in 1330-1 when he was 36.[1] Twenty-five (or six) years after, in 1355, he revised his poem, and issued a second version of it,[2] a revision of which was printed ab. 1500. Of the prose representative of the first version, 1330-1, a prose Englishing, about 1430 A.D., was edited by Mr. Aldis Wright for the Roxburghe Club in 1869, from MS. Ff. 5. 30 in the Cambridge University Library. Other copies of this prose English are in the Hunterian Museum, Glasgow, Q. 2. 25; Sion College, London; and the Laud Collection in the Bodleian, no. 740.[3] A copy in the Northern dialect is MS. G. 21, in St. John's Coll., Cambridge, and this is the MS. which will be edited for the E. E. Text Society. The Laud MS. 740 was somewhat condenst and modernised, in the 17th century, into MS. Ff. 6. 30, in the Cambridge University Library:[4] "The Pilgrime or the Pilgrimage of Man in this World," copied by Will. Baspoole, whose copy "was verbatim written by Walter Parker, 1645, and from thence transcribed by G. G. 1649; and from thence by W. A. 1655." This last copy may have been read by, or its story reported to, Bunyan, and may have been the groundwork of his *Pilgrim's Progress*. It will be edited for the E. E. T. Soc., its text running under the earlier English, as in Mr. Herrtage's edition of the *Gesta Romanorum* for the Society. In February 1464,[5] Jean Gallopes—a clerk of Angers, afterwards chaplain to John, Duke of Bedford, Regent of France—turned Deguilleville's first verse *Pèlerinaige* into a prose *Pèlerinage de la vie humaine*.[6] By the kindness of Lord Aldenham, as above mentiond, Gallopes's French text will be printed opposite the early prose northern Englishing in the Society's edition.

The Second Version of Deguilleville's *Pèlerinaige de l'Homme*, A.D. 1355 or -6, was englisht in verse by Lydgate in 1426. Of Lydgate's poem, the larger part is in the Cotton MS. Vitellius C. xiii (leaves 2-308). This MS. leaves out Chaucer's englishing of Deguilleville's *A B C* or *Prayer to the Virgin*, of which the successive stanzas start with A, B, C, and run all thro' the alphabet; and it has 2 main gaps, besides many small ones from the tops of leaves being burnt in the Cotton fire. All these gaps (save the A B C) have been fild up from the Stowe MS. 952 (which old John Stowe completed) and from the end of the other imperfect MS. Cotton, Tiberius A vii. Thanks to the diligence of the old Elizabethan tailor and

[1] He was born about 1295. See Abbé Goujet's *Bibliothèque française*, Vol. IX, p. 73-4.—P. M. The Roxburghe Club printed the 1st version in 1893.

[2] The Roxburghe Club's copy of this 2nd version was lent to Mr. Currie, and unluckily burnt too with his other MSS.

[3] These 3 MSS. have not yet been collated, but are believed to be all of the same version.

[4] Another MS. is in the Pepys Library.

[5] According to Lord Aldenham's MS.

[6] These were printed in France, late in the 15th or early in the 16th century.

manuscript-lover, a complete text of Lydgate's poem can be given, though that of an inserted theological prose treatise is incomplete. The British Museum French MSS. (Harleian 4399,[1] and Additional 22,937[2] and 25,594[3]) are all of the First Version.

Besides his first *Pèlerinaige de l'homme* in its two versions, Deguilleville wrote a second, "de l'ame separee du corps," and a third, "de nostre seigneur Iesus." Of the second, a prose Englishing of 1413, *The Pilgrimage of the Sowle* (with poems by Hoccleve, already printed for the Society with that author's *Regement of Princes*), exists in the Egerton MS. 615,[4] at Hatfield, Cambridge (Univ. Kk. 1. 7, and Caius), Oxford (Univ. Coll. and Corpus), and in Caxton's edition of 1483. This version has 'somewhat of addicions' as Caxton says, and some shortenings too, as the maker of both, the first translater, tells us in the MSS. Caxton leaves out the earlier englisher's interesting Epilog in the Egerton MS. This prose englishing of the *Sowle* will be edited for the Society by Prof. Dr. Leon Kellner after that of the *Man* is finisht, and will have Gallopes's French opposite it, from Lord Aldenham's MS., as his gift to the Society. Of the Pilgrimage of Jesus, no englishing is known.

As to the MS. Anglo-Saxon Psalters, Dr. Hy. Sweet has edited the oldest MS., the Vespasian, in his *Oldest English Texts* for the Society, and Mr. Harsley has edited the latest, c. 1150, Eadwine's Canterbury Psalter. The other MSS., except the Paris one, being interlinear versions,—some of the Roman-Latin redaction, and some of the Gallican,—Prof. Logeman has prepared for press, a Parallel-Text edition of the first twelve Psalms, to start the complete work. He will do his best to get the Paris Psalter—tho' it is not an interlinear one—into this collective edition; but the additional matter, especially in the Verse-Psalms, is very difficult to manage. If the Paris text cannot be parallelised, it will form a separate volume. The Early English Psalters are all independent versions, and will follow separately in due course.

Through the good offices of the Examiners, some of the books for the Early-English Examinations of the University of London will be chosen from the Society's publications, the Committee having undertaken to supply such books to students at a large reduction in price. The net profits from these sales will be applied to the Society's Reprints.

Members are reminded that *fresh Subscribers are always wanted*, and that the Committee can at any time, on short notice, send to press an additional Thousand Pounds' worth of work.

The Subscribers to the Original Series must be prepared for the issue of the whole of the Early English *Lives of Saints*, sooner or later. The Society cannot leave out any of them, even though some are dull. The Sinners would doubtless be much more interesting. But in many Saints' Lives will be found valuable incidental details of our forefathers' social state, and all are worthful for the history of our language. The Lives may be lookt on as the religious romances or story-books of their period.

The Standard Collection of Saints' Lives in the Corpus and Ashmole MSS., the Harleian MS. 2277, &c. will repeat the Laud set, our No. 87, with additions, and in right order. (The foundation MS. (Laud 108) had to be printed first, to prevent quite unwieldy collations.) The Supplementary Lives from the Vernon and other MSS. will form one or two separate volumes.

Besides the Saints' Lives, Trevisa's englishing of *Bartholomæus de Proprietatibus Rerum*, the mediæval Cyclopædia of Science, &c., will be the Society's next big undertaking. Dr. R. von Fleischhacker will edit it. Prof. Napier of Oxford, wishing to have the whole of our MS. Anglo-Saxon in type, and accessible to students, will edit for the Society all the unprinted and other Anglo-Saxon Homilies which are not included in Thorpe's edition of Ælfric's prose,[5] Dr. Morris's of the Blickling Homilies, and Prof. Skeat's of Ælfric's Metrical Homilies. The late Prof. Kölbing left complete his text, for the Society, of the *Ancren Riwle*, from the best MS., with collations of the other four, and this will be edited for the Society by Dr. Thümmler. Mr. Harvey means to prepare an edition of the three MSS. of the *Earliest English Metrical Psalter*, one of which was edited by the late Mr. Stevenson for the Surtees Society.

Members of the Society will learn with pleasure that its example has been followed, not only by the Old French Text Society which has done such admirable work under its founders Profs. Paul Meyer and Gaston Paris, but also by the Early Russian Text Society, which was set on foot in 1877, and has since issued many excellent editions of old MS. Chronicles, &c.

Members will also note with pleasure the annexation of large tracts of our Early English territory by the important German contingent, the late Professors Zupitza and Kölbing, the living Hausknecht, Einenkel, Haenisch, Kaluza, Hupe, Adam, Holthausen, Schick, Herzfeld, Brandeis, Sieper, Konrath, Wülfing, &c. Scandinavia has also sent us Prof. Erdmann and Dr. E. A. Kock; Holland, Prof. H. Logeman, who is now working in Belgium; France, Prof.

[1] 15th cent., containing only the *Vie humaine*.
[2] 15th cent., containing all the 3 Pilgrimages, the 3rd being Jesus Christ's.
[3] 14th cent., containing the *Vie humaine* and the 2nd Pilgrimage, *de l'Ame*: both incomplete.
[4] Ab. 1430, 106 leaves (leaf 1 of text wanting), with illuminations of nice little devils—red, green, tawny, &c.—and damnd souls, fires, angels &c.
[5] Of these, Mr. Harsley is preparing a new edition, with collations of all the MSS. Many copies of Thorpe's book, not issued by the Ælfric Society, are still in stock.
Of the Vercelli Homilies, the Society has bought the copy made by Prof. G. Lattanzi.

Paul Meyer—with Gaston Paris as adviser (alas, now dead);—Italy, Prof. Lattanzi; Austria, Dr. von Fleischhacker; while America is represented by the late Prof. Child, by Dr. Mary Noyes Colvin, Miss Rickert, Profs. Mead, McKnight, Triggs, Perrin, &c. The sympathy, the ready help, which the Society's work has cald forth from the Continent and the United States, have been among the pleasantest experiences of the Society's life, a real aid and cheer amid all troubles and discouragements. All our Members are grateful for it, and recognise that the bond their work has woven between them and the lovers of language and antiquity across the seas is one of the most welcome results of the Society's efforts.

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An Alphabet of Tales.

AN ENGLISH 15TH CENTURY TRANSLATION OF THE

ALPHABETUM NARRATIONUM

OF

ETIENNE DE BESANÇON.

FROM ADDITIONAL MS. 25,719 OF THE BRITISH MUSEUM.

EDITED BY

MRS. MARY MACLEOD BANKS.

PART I. A—H.

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NOTE.

For facility of reference this text quotes the Harleian MS. 268, and the Arundel MS. 378, of the British Museum, at all points where these Latin copies of Etienne de Besançon's collection of exempla throw any light on difficult or confused readings. A further clearing-up will be undertaken in the notes, which with an introduction and a glossary are to follow Part II.

Words and letters which have been obliterated or worn away from the MS. are restored conjecturally in brackets; words and letters inadvertently omitted by the writer of the MS. are also conjecturally supplied in brackets, but in italic, to distinguish them from those for which the MS. leaves a space. Capitals have been given to names of persons and places, and have been left in some common nouns as they stand in the MS.; modern punctuation has been adopted throughout. Scribal errors are corrected by footnotes. Signs standing in earlier MSS. for final -e are represented by a small stroke curved to the right or left, only the diminutive curl after short r has been left out.

A list of *errata* will be printed with Part II, also an Index to the Tales.

AN ALPHABET OF TALES.

I.

Abbas non debet esse nimis rigidus. Vnde Anselmus.

Som tyme þer was ane abbott þat asked cownceſt of Saynt Anselme, & sayd vnto hym[1], "what saſt w[e] do with childer þat er nurysshid & broght vpp̄ in our clostre? ffor," he sayde, 4 "we sese nott day & nygh[t to] bete þaim, & yitt þai er ay þe langer þe wers." And þan̄ Saynt Anselme ansswerd hym̄ agayn̄ [&] sayd̄, "ye spend fuſt wele your nurysshyng & your almos, þat of[2] men̄ makis b[estis], ffor, & þou sett in my garthyn̄ 8 a yong plante of a tre, & closyd it rownde aboute, strayte on̄ [evur]-ilk side, þat it mot nott sprede furth no bewis, whatkyn̄ a tre wolde spryng þeroff? ffor sut[h, an] vnprofitable tre. On̄ þe same maner of wise," he said̄, "do ye; ye kepe strayte in 12 your clostre chi[lder] & yong men̄, with ferdnes & thretyngis, so at þai may hafe no libertie; wha-oppon̄ it happe[ns], for als mekiſt as þai fele in you anence þaim selfe no maner of luff nor swettnes, nor hafe no fai[th][3] of no gudenes afterwerd in you, 16 þerfor it happyns of þaim be a mervolos maner, & a wrichid. ffo[r] evur as þai grow & waxis in bodis, Right so in þaim growis hateriḋ & suspecion̄ of aſt[4] [yſt]; and þerfor, for als mekuſt as þai of no man̄ war nurisshid̄ in trew nor in perfite 20 charite, þerfo[r þai] may not luke of no man̄, bod with a sowr cowntenance and a froward̄ luke." *et c*[o].

II.

Abbas debet esse compaciens peccatoribus.

We rede in a buke þat is callid 'Vitas Patrum,' how som̄ tyme 24 þer was a monke þat happen[yd] on̄ a tyme to syn̄ flesshlie with

[1] MS. hyr.
[2] *After* of, bestis makis men, *erased*.
[3] Latin MSS. fidem boni. (This reference and others following, are to the Latin MSS. Harl. 268, and Arundel, 375, in the British Museum).
[4] Latin MSS. omnis mali.

a womañ; & he went & schrafe hym̄ þerof vnto ane of his brethyr, ane alde monke. And þis monke tuke not his confessioñ tendirlie, bod chiddid hy[m], & flate with hym̄, & said he was vnworthi
4 to be a monke & for to bere þe name of þer ordur, becauce he fell so lightlie vnto flesshlie temptacioñ; To so mekull att, wheñ þai war partid, þis y[ong]er monke begañ to fall in a despare, So þat oñ a nyght he gat hym̄ se[cular] wede, & stale away oute of his
8 cell, and liffid as a seculer mañ in þe werld. So oñ a ty[me] as he went be þe way, it happend be þe dispensacioñ of almiȝti God, hym̄ happend to mete with ane abbott þat hight Appollinius, whilk þat knew þe cauce of his gate oute of his ordur, whilk
12 abbott comfurthid hym̄ with fayr wurdis, and said vnto hym̄ þus: "turñ agayñ, brother, vnto þi sell, & hafe no mervell at þou, at is a yong mañ, be tempid with syñ, ffor I my selfe, now in myne olde age, is hugelie tempid with þe same syñ." So, þurgh his com-
16 furthable wurdis, þis monke turnyd agayñ vnto his cell. And þañ þis Abbott Abbollinius oñ a tyme come vnto þis olde monke cell dure, þat had made þis yong mañ to despayre, & þer he prayed[1] at þis olde monke myght somwhatt fele of þe temptacioñ of his
20 oder bruder, & at his oder bruder myght be delyverd. And wheñ he had done his prayer, he was war of a little blak felow like a mañ of Ynde, shotand byrnand aro[ws] at þis olde mañ, vnto so mekull at þis olde monke was so stirrid with syñ & temptacioñ of his
24 bodye, þat he stale oute of his ordur in-to þe werld. So oñ a tyme þis abbot come vnto hym̄ þer he was, & said vnto hym̄: "Turñ agayñ in-to þi cell, & hafe compassioñ oñ þi neghburs." And þañ þis abbott went vnto his prayers, & prayed for hym̄; [& he co]me
28 home vnto his cell, & onone he was delyverd of his temptacioñ.

III.

Abbas discretus peccatores a peccato retrahit.

We rede in 'Vitis Patrum' þat in þe tyme of Valenciañ þer was a passand [fayr maydyn] þat hight Thaysis, whilk maydyñ

[1] MS. prayer.

hur modir in all hur yong age lete [do accordand to] hur will[1]. So
when hur moder deyed, sho become þe moste common strompyd in
all þe land, vnto so [m]ykill þat men come vnto hur infenytelie.
So *þer* was ane Abbott þat hight Pasu*n*cius[2], whilk [þ]at, when he 4
harde tell on hur, he tuke oppon secular wede, & tuke in his purs
a shelyng, [and] went vnto hur and gaff hur þis shelyng to lat hym
hafe his will of hur. And sho [grawn]tit, & led hym up into
a chambre, and when sho was in þe chambre, hur bed was [ga]ylie 8
dyght & clenlie, & sho did of hur clothis & went *þer*to, & bad hym
com vnto hur. And þan he spirryd hur iff *þer* wer no mor *p*rivalie
place þat he & sho mott lie sam*en* in, and sho said, "yis." And
þan he said, "Go we *þer*to." And sho led hym *þer*to, & sayd: 12
"Sir, & *þ*ou drede any man, Be nott aferde, for here com*m*ys no
man, nor no man may nowder se the nor me. And if *þ*ou be ferde
for God, or drede Hym, dowte nott þatt whar-eu*er* we [b]e,
Almyghtie God seis vs." And þan þis olde Abbott askid hir þuff 16
sho knew almighti [G]od, And sho ansswerd agayn & said þat sho
knew almyghti God & att his kyngdom was for to com; & also sho
said þat turmettrie & payn sulde be for syn. And þan he
ansswerd hur agayn & said: "Thow þatt knowis almyghty [*God*], 20
why hase *þ*ou loste and myschevid so many sawlis as *þ*ou hase
done? for *þ*ou mon nott alonelie be dampnyd in þine awne sawle,
bod also *þ*ou[3] mon giff acompte for *þer* sawlys at *þ*ou hase
dampned." And when sho hard þis, sho ffell down on hur kneys 24
att his fette, & wepid sore, and made mekull sorow; & evyn furth-
with all *þ*at evur sho had getty[n] w*ith* hur syn and hur wrichidnes,
aforn all þe peple sho put it in a greate fy[re &] burnyd[4] itt; and
so, be cownceil of þis abbott, not alonelie for hur syn-doyng, 28
bod s[o] sho tuke itt vppon hur to name all-myghti God, sho
was sparred in a cloce cell iij yere, and grete penance was enioynyd
hur for hur syn; and emang all hur o*þer* penance, þis was hur[5]
*p*rayer: "Qui plasmasti me, miserere mei! Thow Lord at made 32
me, hafe m*er*cie on me!" And when sho had bene *þer* iij yere,

[1] Latin MSS. quam mater eius a pueritia statuit in prostibulo.
[2] Harl. MS. prasencius, Arun. MS. pasuncius.
[3] MS. *repeats*, bod also *þ*ou.
[4] *After* burnyd, id, *erased*.
[5] MS. his.

þis Abbott had in a reuelacion̄ a knowlege þat all̄ hur synys was forgiffyn̄ hur[1]. þan this abbott tuke hur furth of þis cell̄, and sho tolde hym̄ þat sho had made a grete pakk̄ of all̄ hur synys,
4 and þat sho layd̄ eu*er*-ilk day in hur eye-syght, and eu*er* þis pakk wex les & les, vnto þ*er* was noght lefte in it; & þ*er*by sho wiste þ*at* hur synys was forgiffyn̄ hur w*ith*in þat iij yere penance doyng. *et c*⁹.

IV.

8 ## Abbas debet esse elemosinarius.

Frendis, we rede how þat þ*er* was ane Abbott þ*at* hight Petrus Damanus[2], and [on a tym]e he made a grete feste; and vnto þis feste he garte by a grete fyssh̄ þ*at* [coste] xx d̄; and onone it was
12 sodem̄ & sett befor̄ hym̄. And as he sett att [mea]te, þ*er* come vnto his yate a pure man̄; and w*ith* a greate noyse & a cry [he besogh]t þ*at* þe Abbott wold̄ giff hym̄ þe beste mete[3] þ*at* stude befor̄ hym̄; [& þe] Abbott harde hym̄, and w*ith* a gude
16 harte sent hym̄ itt, þe fyssch þ*at* had̄ coste hym̄ xx d̄, evyn̄ hale as it was; and a monke bare hym̄ it. And onone as he had it delyverd̄, þis monk̄ lukid aft*er* þis pure man̄, & he saw hym̄ stegh̄ vnto hevyn̄ w*ith* þe dubler & þe ffissh̄ in his hand̄. And he
20 went in, and̄ tolde þe abbott. And þis abbott þankid almyghti God̄, & trustid þ*at* it was God Hym̄ selfe þat come to feche his almos at his yate. *et c*⁹.

V.

Abbas debet esse conformis subditis in vestib*us* *et* victualib*us*.

24

We rede how som tyme þ*er* was ane Abbott, þat eu*er*-ilk day fure gaylie att his meate, & w[ent] eu*er* gaylie arayed̄, & lett for no coste, bod boght of þe beste mete & drynk & clothis þat he
28 cuthe gett for any sylver, aft*er* his astate. So it happend on̄ a day whem̄ he had gaylie farn̄ att his meate, and his brether in þe covent had farn̄ bod badlie, & had little mete to ete, it happend

[1] MS. *repeats*, all hur synys. [2] *For* Petrus Damianus. [3] MS. mece.

aft*er* meate þat he mett ane of his brethir, a monk, & w*ith* a grete haste & a prowde cowntenance he bad hym̃ faste his erand̃. And þis monke tarid, & went nott furthw*ith* as þe Abbott bad hym̃.. And þe Abbott saw þis, & sayd vnto hym̃ w*ith* a grete indignacioñ: 4 "ffrat*er*! frat*er*! no*n* audisti que iussi? Brother, brother," said̃ he, "þ*o*u harde nott whatt I com*m*awndid þe?" Thañ þis monke ansswerd̃ hym̃ agayñ & said̃, "fforsuthe I know wele I am̃ your bruther, bod trewlie nowd*er* your kirtyll̃ nor your cowle, nor 8 your welefare at your meate is my sister; for fra ye far̃ wele at your meate, ye rakk nevur & we þ*a*t sulde be your brethir fare neu*er* so ill̃; & if ye may gett gay clothyng & gude, ye rakk neu*er* how we fare." *et* c^o^. 12

VI.

Abbas int*er*du*m* debet gaudere cu*m* subditis suis.

We rede in þe life of Saynt Antoñ how oñ a tyme ane archer, þat was a gude sh[oter], fand Saynt [*Anton*] syttand emang his brethir makand merie w*ith* þai*m*. And þis archer was displesid̃ 16 þ*er*w*ith* & þoght þai sulde hafe bene in þ*er* clostr*e*, & tente þ*er* buk*is* & þ*er* serues, & nott hafe bene att no sporte nor no welefare. And onone Saynt Antoñ purseyvyd̃ his menyng, and callid hym̃ to hym̃, & bad hym̃ putt ane of his arows in his bow, & shote 20 als fer as he myght, & he did̃ so; and þañ bad hym̃ take a noder, and do oñ þe same wyse, and he did as he bad hym̃; & þañ he bad hym̃ take a thrid̃, & draw hys bow als fer as he myght, at it mott fle far fro hym̃. And þañ þis archer[1] [*ansswerd*] hym̃ 24 agayñ and said̃, "Sir, I dar nott, for I may happeñ draw so fer þat I may breke my bow, & þat wold̃ I nott, for þañ I monde make mekull̃ sorow." Thañ Saynt Antoñ sayd̃ vnto hym̃ agayñ, "loo! soñ, þus it is in þe werke of allmyghtie God̃; ffor and we draw it 28 oute of mesur, we may sone breke itt; þat[2] is to say, and we halde our̃ brethir so strayte in aw þatt þai com̃ to no myrth̃ nor no sporte, we may lightlie[3] cauce þai*m* to breke þ*er* ordur. And herefor̃ vs muste som̃ tyme lowse our̃ pithe, & suffre þai*m* hafe som̃ 32

[1] MS. archerd̃. [2] MS. þan. [3] MS. lighlie.

recreacion & disporte emang all *per* other chargis, as Caton says, Inter*p*one tuis inter*d*u*m* gaudia curis." *et c*9.

Abbas malus et*er*naliter punit*ur*. Infra de Ebrietate.

4 Abbas no*n* mansuetem [1] debet corrig*er*e. Inf*r*a de correcci*o*ne.

VII.

Abbas quantu*m* potest debet p*eccat*ores reuocare.

8 We rede how som tyme *per* was a thefe *pat* had many other thevis at his reule a[nd] gou*er*nance, & he was p*r*ince & maist*er* of *pai*m all, vnto so mekull *pat* w*ith* his robro[rie &] his thifte he distroyed nerehand all *pe* region *pat* he dwelte in, in spolyng 12 now of ane & now of a noder. So *per* was ane Abbott *pat* harde tell of hym, & he tuke a gude hors, & *pe* beste clothis *pat* he had, & rade into *pe* wud *per* *pis* thieff lay; and onone he was taken w*ith* *pis* thieff & his felows; and *pis* abbott askyd *pai*m what *pai* wolde 16 w*ith* hym; And *pai* [an]sswerd hym agayn & said, *pai* wold hafe his hors & his clothis. And *pis* abbott [a]nsswerd *pai*m agayn & said, "ye sall hafe *pai*m all redie; for *pe* gudis of God, *pai* er common, and I hafe worn & occupied *pies* gudis *pis* many yeris, 20 and *per*for it is right at ye hafe *pai*m now & vse *pai*m als long as I hafe done." And *pan* *pis* maist*er* thefe said vnto *pis* abbott, "Sur, *pis* day we will sell all *pis* gere, and bye vs such thyng as vs nedis vnto our fyndyng." & *pan* *pis* Abbott said vnto *pis* maist*er* 24 thieff, "Whi laburs *pou* *pus*, & puttis *pi* selfe in so grete p*er*ell as *pou* dose, for *pi* lifelod? Com w*ith* me vnto our abbay, & I sall so ordand at *pou* sall nott myster to be a thief no mor." Than *pis* thief said, "Sur abbott, I may not eate your benys nor your cale, 28 nor I may not drynk your thyn ale." Than *pis* abbott ansswerd hym & said, "I sall giff the gude fissch & flessh to ete, & gude wyne to drynk." So vnnethis yit he wold graunt *per*to, bod yit att *pe* laste he went home w*ith* *pis* abbot, & *pogh*t he wold prufe 32 whethir he wold holde his promys or noght. So *pis* Abbott garte ordayn for hym a fayr chawm*er* & a fayre bed, and assigned hym a monk to seryff hym, & for to gar hym hafe all *ping* *pat* he

[1] MS. mansuentem.

desiriđ. And euer-ilk day when þis thief had etyn & dronken of þe beste meate þat cuthe be gettenn, þis monke, be commandment of his abbott, befor þis thieff ete no thyng bod brede & watir. And whenn þis monk had done þus a long while, on a day þis thief 4 said vnto hym, "bruthir! whatt grete syn hase þou done, þat þou pynys þi selfe so evur-ilk day with brede & watir? hase þou slayn any men?" And þis [*monk*] sayđ, "Nay, sur, God forbede þat euer I kyll any man." Than þis thief askiđ hym if he had done 8 any fornycacion or avowtrie, or done any sacrelege; and þan þis monke saynyđ for mervell & said, "sur, whi say ye so? I hafe bene broght vp in þis abbay of barn litill, & I tuchiđ nevur no womman with syn." Than this thief was compuncte, & said vnto 12 hym selfe, "A! how wrichiđ & vnhappie am I, þat hase done so mekull ill as I hafe done, as thifte, & mansslaghter, fornycacion, & avowtrie & sacrelege; & I neuer fastiđ nor did no penance." And þan þis thief garte call þis abbott vnto hym, & fell on kneis 16 befor hym, & besoght hym þat he myght[1] be receyviđ into þe abbay to be a bruther; & he grawntiđ hym, and so he was made a monke in þat abbay. And afterwarđ he become so gude a man & so halie, þat he passiđ all his other brethir in gude lyfe & abstinence, 20 & in gude reule of religion & holynes.

VIII.

Abbas non debet eligi per preces carnales.

Hubertus, in a buke þat he makis 'De Dono Timoris,' tellis how som tyme þer was ane abbott, and when he sulde dye, he besoght 24 his brethir þat when he was deade [þai] wolde chese his suster son, þat[2] was a monke of þe same place, to be Abbott; and so þai did. So on a tyme as þis new Abbott walkiđ in his garthyn beside a well, [he] harde a huge voyse makand a grete mornyng & a sorow, 28 & þat mervaluslie, and onone þis abb[ott] coniurid it. And when he had so done, It tolđ hym þat it was þe saule of the Abbott a[t] was his eame, whilk it said was in grete payn, & byrnyđ, and all becauce þat he, er he dyeđ, desiriđ his brethir to make hym þat 32 was his sybman Abbott. And þan þe new abbott, his suster son,

[1] MS. *repeats*, þat he myght. [2] MS. þas.

said'; "How may þou byrn in so grete payn, & be in so calde a well [as] þou ert in?" þan þis spiritt bad þis abbott go into þe kurk & take þ*er* a copir candilstik, [&] bryng it w*ith* hym & caste
4 it into þe well, & So he did'. And onone, as it was casten into þe well, it was meltid' as it had bene wax þat had bene putt in-to þe fire. And when þis new abbott saw þis, onone he renowncid' his abboship, & garte chese a noder. And fro thens furth he neu*er*
8 hard þis voice agayn.

IX.

Abbas bona monast*er*ij no*n* debet amicis dare.

We rede how som tyme þ*er* was ane abbott of Saynt Pantaleus[1] in Colan, þat hight Cesari[us], & he had a bruther þat was
12 a m*er*chand'; & eu*er* when þis m*er*chand' come vnto hym, he wolde giff hym a grete substance of money of his monasterie. And many yeris þis money at [his] bruther gaff hym, he mengid' it w*ith* his awn in his m*er*chandice, & eu*er* his gudis fa[ylid] hym, & he loste
16 all þ*at* evur he did'. Not-w*ith*-stondyng, afor his bruther was abbott, he [w]a[s] a wurthie m*er*chand', & was a riche man & he-did' gretelie vnto his bying and his sellyng. So on a tyme þis abbott his bruther sent aft*er* hym, when he harde of his rewle, and said'
20 vnto hym; "Bruther, whi wastis þ*o*u þus vilauslie þi substance & þi gudis bothe vn[to þi] confusion & myne?" Than þis m*er*chand' ansswerd' hym agayn & said', "I liff als skantlie as I can, & diligentlie I kepe all my m*er*chandice, and I wote neu*er* how it
24 behappens vn[to me], ffor my felows p*ro*fettis & waxis riche men, & I defayle & waxis pure." So he tuke his lefe att his bruther & wente home. And so, as he went hamwerd', he fell into a grete c*om*punccion, & trustid' he had done som grete syn, þat causid' his
28 gudis to fall away from hym be grevans of all-mighti God. So he avisid' hym, and went to a preste and shrafe hym, & tolde hym all his life. And þis preste ansswerd' hym & said'; "The money at þ*o*u hase taken of þi bruther, it is stoltherye, & it wastis þi
32 money and þi gudis, and þ*er*for fro hens furth take no mor money of hym, & þ*o*u sall do wele enogh. And w*ith* þat litle þat is lefte

[1] Harl. MS. Pentaleonis, Arun. MS. Panthaleonis.

the make þi m*er*chandice, & halfe of þi winnyng alway restore agayn̄ vnto þe abbay, ewhils þ*o*u hafe payde agayn̄ all̄ att þi bruther lente the, & liff of þe toder halfe of þi wynnyng"; and so he did̄. And wi*th*-in a while he waxid̄ so riche, at he restorid̄ all̄ agayn̄ þat 4 his bruther had giffen̄ hym̄; and þan̄ he was a passand riche man̄. So on̄ a tyme þis abbot had grete m*er*vayle of hym̄ & saide vn[to] hym̄; "how erte þ*o*u waxen̄ riche so sodanlie, & wi*th*in a while was bod a pure man̄?" And he ansswerd̄ hym̄ agayn̄ & said̄; 8 "Bruther abbott, als long as I reseyvid̄ þ[e] substance & þe gudis of þi brethers of the, I was eu*er* pure & bakstad; and þ*o*u did grete syn̄ att gaff me itt, for þ*o*u did bod stale it fro þi brether & gaf me it. And eu*er* sen̄ I forsuke to take swilk stolethery, 12 I hafe abundid̄ & waxin ryche of gudi[s]; and þ*er*for̄ I will̄ no mor̄ of þi money, for þuf all̄ þ*o*u hase it in gou*er*nance, yitt itt is þi brethers als wele as thyne." *et* c⁹.

X.

Abbas in vestib*us et* in calciamentis humilem se debet ostendere. 16

We rede of ane Abbott off Ceustus ordur, how he on̄ a tyme come vnto Philipp̄, þat was kyng of Romayns, for dyvers nedis of his howse, for to speke wi*th* hym̄. So þe kyng beheld̄ his hose 20 & his shone, & þai war passand strayte & clenlie done vppon̄; and when̄ he had con[s]ydurd þis, he askid̄ þis abbott of whyne he was; and þis abbott ansswerd̄ hym̄ agayn̄ & sayd, "Sur, I am̄ abbott of a full̄ pure howse." And þan̄ þe kyng said̄ agayn̄ vnto 24 hym̄, "Sur, þat semys wele be your̄ hose & your̄ shone þat your howse is made passand pure, for þai er costios & dere." And wi*th* þis wurd̄ þis abbott was confusid̄, & neu*er* aft*er* ware so costios hose nor shone, nor so strayte as he did befor̄. 28

XI.

Abb*a*tis simplicitas plus p*r*odest aliqu*ando* Conuentui q*u*am ipsius calliditas. de bona vxore.

We rede how þ*er* was a monk of Clariuall̄ þat was Abbott þ*er*, & his name was Petur, & he was a passand̄ innocent man̄. So 32

hym̄ happynd' on̄ a day he[1] was [a]ssignyd' for to go, & a monke *with* hym̄, to speke *with* a knyght þat had tane mykull of þis abbott gudis fro hym̄, and said' þai war his awn̄; and þis knyght
4 mett þis abbott at a place apoyntid', *with* a grete menyay of his kyns-men̄ *with* hym̄. And when̄ þai wer mett, The abbott said vnto þis knyght, "Thow ert a cristen̄ man̄; and *per*for' & *þou* will say[2] of suthfastnes & be þi treuth at þies gudis er þine, I wull trew
8 the, & fro hens furthe speke no more *per*off." And when̄ þe knyght hard' þis he was passand fayn̄, & forsid' litle of suthefastnes, and said' þat on̄ suthfastenes & be his treuthe, þase gudis war his & not þe abbays. Than̄ þe abbott sayd', "thyne be thay"; and þus þai
12 *par*tid', & þe abbott lefte hym̄ þis gude. Than̄ þis knyght went home & tolde his wife, and sho as a gude woman̄ was ferd' *per*of, & said' vnto hur husband'; "fforsuthe, Sur, *þou* hase done dissaytefullie agayn̄ yone holie abbott. Be war, for bod if *þou* restor' agayn̄ vnto
16 yone abbott þe gudis at *þou* hase takyn̄ *per*fra, *þou* sall want my felowshup̄"; and þurgh hur counceil & hur saying he was agaste. And on̄ þe morn̄ he went vnto Clarevall abbay, & come vnto þe abbott, & renowcid all þies gudis & forsuke *þaim*,
20 & restorid' þe abbay agayn̄, and prayed' þe abbott for to forgyff hym̄ þat wrong at he had done vnto hym̄.

Abbas durus ad simplicitatem et hospitalitatem divisioni subiacet. Infra de histrionibus.

XII.

24 ## Abbas infirmis mult*um* debet condescendere.

Som tyme *per* was ane abbott of Cistus, *þat* hight Cesarius, comandid' vnto a monk of his þat was seke, þat he sulde eate flessh; and þis monke obeyid' his com*m*andment, þuff all it was agayn̄ his
28 will, and said' vnto his abbott; "and I *pr*ay you for charitie þat ye wull vuchesafe to eate flessch *with* me." And' onone þis abbott *gr*auntid' & sett hym̄ down̄ be þe monke, & tuke a morsell of [flesse]h oute of þe seke man̄ platir & eate it. So it happend' þat

[1] MS. þai. [2] MS. said.

wit*h*-in ij dayes after, þis abbott went vnto a kurk whar þe*r* was a man þat had a fend in hym, and onone as þis abbott saw hym, he spak vnto þe fend & said. "O! þou ill spirit! I coniure þe & chargis the þurgh þat charite be þe whilk laste day I ete flessh 4 for my monke sake, at þou tarie here no langer, bod pas furth of þis man." And onone þis fende fled & went furth of þis man, becauce þe fire of charite was so hate þat he myght not suffer it.

XIII.

Abbatissa semp*er* subiectas sibi in dissiplina d*eb*et 8 regere, *et* ad b*ea*tam mariam vi*r*ginem deuocionem habere.

Som tyme þe*r* was a non þat was ane abbatiss of a grete place, and sho was called gude of gou*er*nans bothe in wurde & dede; 12 & wi*th* a sp*irit*uall luf sho did þe cure þ*a*t sho had taken of hir sisters. & wi*th* grete aw & straytnes, þe co*n*gregacion att sho had gou*er*nan[s] of, sho co*m*pellid to kepe þe*r* ordur. Notwi*th*stondyng, þurgh entysing of þe devull, sho lete hur carvur, þat was hur awn 16 syb-man, hafe at do wi*th* hur, so þat sho conseyvid and was wi*th* childe. And for all þ*a*t, yit sho lett nott, bod kepyd diligentlie emang hur susters þe rigur of disciplyne. Than it happend þat sho wex grete & drew nere hur tyme, & hur susters þe non*n*ys 20 purseyvid, & was passand fayn þe*r*of, becauce sho wa[s] so strayte vnto þai*m*, at þai myght have a cauce to accuse hur in. And hur accusers gaite write vnto þe bisshop & lete hym wete þe*r*of, and desirid hym to com vnto þe*r* place and see hur. So he 24 grawntid, and þe day of hym com*m*yng drew nere. And þis abbatis, þat was grete wi*th* childe, made mekull sorow & wiste neu*er* what sho might do. And sho had a p*r*ivay chapell wi*th*-in hur chawm*er*, þe*r* sho was wunt daylie als devoutlie as sho cuthe 28 to say our ladie matyns. And sho went in þe*r* & sparrid þe dure vnto hur, and fell devoutelie on kneis befor þe ymage of our ladi, & made hur prayer vnto hur, & wepid sore for hur syn and besoght vr ladie for to helpe hur & safe hur, þat sho war not shamyd 32 when þis bisshop come. So in hur p*r*ayers sho happend to fall

on̄ slepe, and our ladie, as hur thoght, apperid' vnto hur w*ith*
ij angels, & comfurthid' hur & said' vnto hur in þis man*er* of wise;
"I hafe hard' þi p*r*ayer, and I hafe getten̄ of my son̄ forgifnes of þi
4 syn̄, & delyverans of þi co*n*fusion." And onone sho was delyvur of
hur childe, & our ladie chargid' þies ij angels to hafe it vnto ane
h*er*mett, & chargid' hym̄ to bryng it vp̄ vnto it was vij yere olde;
and þai did as sho com*m*aundid' þai*m*; & onone our̄ ladie vanysshid'
8 away. And þan̄ þis abbatiss wakynd' & grapid' hur selfe, & feld'
hur selfe delyvurd of hur childe, & hole & sownde; & sho thankid
almighti God & our̄ blissid' ladie þat þus h[ad] delyvurd' hur. In
þe mene while on̄ a day, þis bisshop̄ come & went into þe chapit̄r
12 howse, & callid' att̄ þe nonnys aforn̄ hym̄; & þis abbatis wold' hafe
gone vp & sett hur in hur stede be þe bisshop̄ as sho was wunte to
do; and þis bisshop̄ reprovid' hur & chargid' hur to go furth of þe
chapit̄r, & said' sho was not wur[thi] to be þ*er*-in. & when̄ sho was
16 gone he sent ij clerkis aft*er* hur to examyn̄ h[ur], & to serche
whethur sho wer w*ith* childe or noght; & þai cuthe fynde no takyn̄
on̄ hur þ*at* sho sulde be w*ith* childe. And þai come vnto þe bisshop̄
& tolde hym̄ þat sho was innocent of þat at sho was accusid' of.
20 Neu*er*-þe-les þis bisshop mystristid' þai*m*, & trowid þai had takyn̄
som̄ money of hur, & he said' he wolde serge hur hym̄ selfe; & so
he did, & he cuthe not fynde in hur no synge þat sho sulde be w*ith*
childe. And þan̄ þis bisshop̄ fell̄ downe befor̄ hur on̄ his kneis,
24 & askid' hur forgifnes of þe wrong at he had done vnto hur; and
att̄ þai*m* þat had accusid' hur, he chargid' at þai sulde be putt oute
of þe place. And þis abbatis besoght hym̄ nay, and forgaff þai*m* at
þai had saide vppon̄ hur. And þan̄ sho tuke þis bisshop̄ in
28 confession̄ & tolde hym̄ att̄ how it had happend hur, & how owr̄
ladie had delyverd' hur; and þis bisshop̄ had grete m*er*vayle þ*er*of,
& sent þies ij clerkis vnto þis hermett to luke if it wer so or noght.
& þai broght þe bisshopp̄ wurd fro the h*er*mett, þat ij yong men̄
32 had broght hym̄ þis childe, & said' þat our ladie com*m*aundid hym̄
to kepe it vij yere. And when̄ it was vij yere olde, þis bisshop tuke
it & garte putt it vnto þe skule, & it encrecid' gretelie in vertue &
con*n*yng, vnto so mekull̄ þatt when̄ þis bisshop̄ decesid', he was
36 made bisshop̄ after hym̄ nexte succedyng.

XIV.

Abbatissa pura *et* munda debet esse corpore *et* temptacionibus omnino resistere.

We rede be tellyng of olde fadurs, how þat þer was a holie abbatis, and sho was gretelie vexid' xiij yere with þe syñ of forny- 4
cacioñ, & euer whenñ sho was tempid' sho prayed all-myghti God' to send hur strenth to withstond' þis temptacioñ, & not for to mofe it away. So oñ a tyme þe spiritt of fornycacioñ apperid vnto hur bodelie & said'; "þou hase ouer-commeñ me." & sho ansswerd' agayñ 8
& said', "I hafe not ouercommeñ þe, bod my Lord Iesu Criste hase ouercommeñ þe." *et* c^o^.

XV.

Abbatissa non debet esse in vestibus *et* lectis nimis delicata.

flea gout 12

We rede in a fable how at þe loppp & þe gutt oñ a tyme spak to-gedre, & emang þer oþer talkyng, athir of þaim askid' other of þer lugyng, & how þai war herberd' & whare, þe night next befor'. And þe loppp made a grete playnte & said', "I was herberd' in þe bed 16
of ane abbatice, betwix ij white shetis, opoñ a softe matres, & þer I trowed' to hafe had gude herberie, for hur flessh was fatt & tendre, & þerof I trowid' to hafe had' my fyll. & furste, whenñ I begañ[1] for to bite hur, sho begañ to cry & call oñ hur maydyns, and whenñ 20
þai come, onone þai lightid' candels & soght me, bod I hid' me to þai war gone. & þañ I bate hur agayñ, & sho come agayñ & soght me with a light, So þat I was fayñ to lepe oute of þe bed'. And so all þis nyght I had no reste, bod was chasid' & charrid' 24
& vnnethis gatt away with my life." Thañ ansswerd' þe gowte & said', "I was herberd' in a pure wommans howse, & onone as I prikkid' hur in hur thomble ta, sho rase & uettid' a grete boll full of clothis, & went with þaim vnto þe watir, & stude þer- 28
in with me vp to hur kneis; so þat, what for calde & for holdyng in þe watir, I was nere-hand' slayñ." And þañ þe loppp said',

[1] MS. *repeats*, furste.

"This night wiſt we [cha]nge our herbery"; & so þai did. & on þe morn þai mett agayn; & þan þe lopp said vnto þe gowte, "þis night hafe I had gude herberie, for þe wommann þat was þine oste
4 yisternyght was so werie and so yrke, þat I was sekurlie herberd with hur, & eate of hur blude als mekuſt as I wold." And þan ansswerd þe gutt & said vnto þe lopp, "þou gaff me gude cownceſt yistreven, for þe abbatiss vnder-nethe a gay couerlade, & a softe
8 shete and a delicate, couerde me & nurisshid me aſt nyght. & als sone as I prikkid in hur thomble ta, sho wappid me in furris, & if I hurte hir neuer so iſt, so lete me alone, & laide me in the softests place of þe bed, & tribulde me nothyng. And þerfor als
12 lang as sho liffis I wil[l] be herberd with hur, for sho makis mekiſt of me." And þan said þe lopp, "I wuſt be herberd with pure folke als lang as I liff, for þer may I be in gude reste & ete my fyſt, & no bod[ie] lett me." And þus þe gowte abade with riche folk &
16 þe lopp with pure folk. *et* c°.

XVI.

Abscondere. Abscondere debet mulier pulcritudinem suam ne aliquis in eam offendat.

Eaclides[1] tellis how att þer was a mayden whase name was
20 Alexandria, þat garte cloce hur selfe in a grete grafe, & tuke hur meat att a little hole, to so mekuſt þat x yere to-gedyr sho saw neuer nowder man nor wommann, nor shewid nevur hur visage to no creatur. So on a tyme, þer come a man vnto hur hole, & spirrid
24 whi sho was closid þer & wolde not com oute. And sho ansswerd agayn & said, "Som tyme þer was a yong man þat lukid on my fayrehede, & þurgh þat luke his saule was hurte with syn; & þerfor or I sulde be sene for to hevie any man, me had leuer be closid
28 in þis grafe als lang as I liff, þan for to noy þe saule þat is made vnto þe liknes of almighti God." And þan þis man askid hur how sho might liff so; Sho ansswerd agayn & said, "fro þe begynyng of þe day I faſt in hand with my prayers, & forther-mor of þe day I wurk
32 lyne werk, and þan I þink of holie martyrs, confessurs, & virgynnys,

[1] Latin MSS. Heraclides.

and þañ I take me meate & drynk; and þañ agaiñ evyñ I go to ryste, & þ*er* I wurschuꝑ allmyghti God. And þus I abide þe ende of my life w*ith* a gude hope, & a belefe þ*at* I saꝫ be savid oñ þe day of dome." *et* c⁹. 4

XVII.

Absolucio. Absolucio eciam valet post mortem.

We rede of a monke þat hight Hub*er*tus, whilk þat whe̅ñ he sulde dy, he askid straytlie þat þe abbott myght co̅m̅ vnto hym̅ & assoyle hym̅, as he did other of his brether þat dyed. And þis abbott was 8 fro home, & in þe mene while [þis] monke deyed. And whe̅ñ þe abbott come home þai tellid hym̅, and þis abbo[tt] went vnto þe altar þ*er* þis monk was berid, & sett hym̅ dowñ oñ his kneis & p*r*ayed for hym̅. And as he satt in his p*r*ayers, hym̅ þoght þis 12 monke rase oute of his grafe & come vnto hym̅, & said, "Benedicite!" right as he had bene o life, and askid a due absolucioñ. So þis abbott, gretlie astonyd þ*er*-w*ith*, Said, "miseriatur tui *et* c⁹, *et* absolu-c*io*nem." And þañ þis monk askid hym̅ penans. And þis abbott 16 wiste neu*er* whatkyñ penance sulde be giffe̅ñ vnto þai*m* at wer deade; and he com*m*andid hym̅ þat he sulde be in purgatorie vnto he had said a mes for hym̅. And whe̅ñ þe monk hard þis, he cryed so horrible, þat aꝫ þe abbay hard, oñ þis man*er* of wise; "O! 20 þou mañ w*ith*-oute m*er*cie! þat hase com*m*andid me to be so long in þe grete payñ of purga[*to*]rie[1]." And w*ith* þat he vanysshid away.

XVIII.

Absolucio ad-huc valet post mortem. 24

We rede in þe life of Saynt Gregur how at þ*er* was ane abbott of a monast*er*ie off Saynt Gregories, and he come vnto Saynt Gregur & tolde hym̅ how þ*at* he had a monk in his place þat vsid for to cone mony vnder-nethe þe erth̄, & wolde not lefe it for no 28 com*m*andmente. And Saynt Gregur sent for hym̅, & chargid o payñ of cursyng to lefe it. So w*ith*-in a while after, þis monke dyed, & Saynt Gregur wuste nott. And whe̅ñ he was enformed þ*er*of,

[1] MS. purgarie.

he was wrothe þ*at* þis monke dieď vnasoylid. And he wrote his absolucion in a scrow of papir to assoyle hym of þe said sentans of cursyng, and gaff it vnto ane of his dekyns, & com*m*andid him
4 to go vnto þis monke grafe þ*er* he was berid, & rede it ou*er* hym. And he did so, and vppon þe nyght aft*er*, þis monk þat was deade apperid in a vision vnto his abbott, & tolde hym þ*at* fro he was dede vnto he was asoylid he was in grete payn, bod fro þe how
8 þat he was asoylid he went vnto blis, & was delyverd of all his payn. *et* c^o^.

XIX.

Abstinencia. Abstinencia debet esse discreta.

We rede in 'Collacionib*us* P*atru*m,' how þat a gude halie abbott,
12 þ*at* hight Moyses, on a tyme said of hym selfe in þis man*er* of wise; "I remembre so for to hafe dispysid þe appetite of mete & drynke, so at ij dayes or iij, mete nor drynke was neu*er* in my mynde. And I hafe so abstenyd me fro slepe, not-wi*th*-stonding I was
16 attemptid gretlie þ*er*to be þe devull, þat many nyghtis & many [*dayis*][1] I slepid neu*er* a dele, bod bad my p*r*ayers vnto almyghti God. And yitt I felid my selfe, þat I had dyvers tymys mor hurte wi*th* outrage takyng of meate & drynk & slepe pan wi*th*
20 abstinens þ*er*off." Bod monk*is* er not so now o dayis, for or a monk wantid now ane how slepe, or a negg of his s*er*ves in his diss, hym had levur þat his howse was in xx li dett. And so war nott monk*is* in olde tyme[2].

XX.

24 Abstinencia sing*u*laris in com*m*itate est rep*r*ehensibilis.

We rede in a buke þat is callid 'Vitæ[3] P*atru*m,' how on a tyme, all þe monkis þat was in ane abbay opon a solempne fastyng-day
28 ete sam*en* in þ*er* fratur. And emang þai*m* þ*er* was one þat bad bryng hym salte, for he ete no bulid meate. And he þat he bad bryng hym salte was occupied wi*th* oþ*er* laburs, and forgatt to

[1] Latin MSS. ut p*er* p*lu*res dies ac noctes.
[2] This tale is very different from the Latin version.
[3] MS. Vitas.

bryng hym̄ itt; & þan̄ þis monk callid̄ þ*er*-for̄ agayn̄. And þis
s*er*vand c*r*ied vp opon̄ hyght and bad som̄ man̄ bryng salte vnto
þis monke, for he ete no bulid̄ mete. And þan̄ rase vp one alde
monk̄ & said̄ vnto þis monk þ*at* callid̄ for salte; "Bruther, it had 4
bene mor̄ expedient vnto þe þis day for to hafe etyn̄ flessh̄ in þi
cell̄, þan̄ for to hafe made þis voyce of þine abstinence emange so
many of þi brethir."

XXI.

Abstinencia mod*er*ata p*ro* loco et t*em*pore displicet diabolo. 8

Jacobus de Vet*r*iaco[1] tellis how þ*at* þ*er* was a holie Saynt þat
hight Maria de Oginiez, whilk þ*at* oft sithes punysshid̄ hur selfe
w*ith* grete abstinence. So on̄ a tyme sho refresshid̄ hur w*ith* 12
mete, & as sho satt etand sho was war[2] of þe devull̄; & w*ith*
a grete [con]tenans & ane angrie he said̄ vnto hur, "Beholde
þis gluton̄! how ferventlie sho etis!" And sho satt still̄ & vmbe-
thoght hur, & knew his falssett well̄ enogh̄, & ete on̄. & eu*er* þe 16
devull̄ wolde hafe lett hur for to hafe etyn̄, becauce he wulde sho
had dyed for defawte; and ay þe mor̄ he lett hur to ete, þe mor̄
sho ete. And he saw at sho wolde not lett to ete for hym̄, bod̄
at ay þe langer he laburd hur, þe more sho ete. [&] w*ith* a grete 20
crying & a noyse he vanyshid̄ away fro hur, & neu*er* aft*er* trubled̄
hur nor did̄ hur harm̄.

XXII.

Admirabilis abstinencia.

We rede in 'Vitis[3] P*atrum*' how þ*at* þ*er* was a gude holie alde 24
man̄, & xl yere he drank̄ nevur; & evur he wulde take a vessell̄
& fulfill̄ it w*ith* wyne & hyng it in his chawm[re] þ*at* he mott
daylie se it. So on̄ a tyme his brethir askyd̄ hym̄ whi he did so,
and he ansswerd agayn̄ & said̄, "I do it to þis entent, þ*at* when̄ 28
I se þat þing at I desire, þat w*ith* abstinens þ*er*of I may suffre
mor̄ payn̄; and so of almyghti God I sall̄ have more mede."

[1] MS. Vet*r*iano. [2] *After* war, vi, *erased*. [3] MS. Vitas.

XXIII.

Abstinencia refrenat concupiscenciam in re habita que fuerat concupita vel desiderata.

We rede ex 'Dictis Patrum' how þat þer was som̃ tyme a man̄
4 of religion̄, þat be temptacion̄ of þe devull̄ covett gretle to ete
spyce. So on̄ a tyme he boght hym̄ spice, & wulde not ete þerof,
bod hang it befor̄ hym̄ þat he mott se itt. & becauce he wolde
not be ouercommen̄ with covatice þerof, he wolde neuer eate þeron̄
8 nor tuche itt, Bod euer when̄ he saw itt, punysshid̄ his body þerwith
becauce þat it desirid̄ it.

XXIV.

Abstinencia interdum vincit diabolum inpugnantem.

We rede in 'Vitis[1] Patrum' how at þer was a freer þat was so
12 gretelie tempid̄ with þe devull̄, þat euer-ilk day, at iij of þe bell̄,
he fell̄ into so grete a honger, þat he myght not suffer it. So on̄
a tyme he said̄ vnto hym̄ selfe, "Benedicite! how is it with me,
þat I am̄ so turment with suche a honger at iij of þe bell̄ in þe
16 mornyng, so þat I may nott forbere meate no day vnto vj of
þe clokk, or ix, or none?" And euer-ilk day befor̄ none, not-with-
stondyng all̄ þis honger, he wuld̄ say his matyns, his mes, & his
oþer prayers[2] ilk day or he ete any meate, as þe rewle of his religion̄
20 askid̄, and þan̄ he wulde sett hym̄ down̄ & take hym̄ meate; and
þus he did̄ many day. So on̄ a day when̄ he had bene at his
prayers, he walkid̄ vp & down̄ in a garthyn̄, & hym̄ thoght þer
come so swete a savur oute of his parcell̄ bed̄ & his erbis, þat he
24 was so replete þerwith þat ij or iij dayes hym̄ liste nevur at e[ate].
And yit hym̄ thoght þat he was als strong of hym̄ selfe as he had
etyn̄ sufficient at evur-ilk mele tyme. *et c*ᵒ.

XXV.

Abstinencia a nimis potu reddit hominem cautum
28 in consilijs et facundum in verbis.

Helinandus, a grete clerk̄, writand̄ of þe life & maners of one
þat hight Romulus, þat was one of þe foundors of Rome, wrate

[1] MS. Vitas. [2] MS. prayes.

on̄ hym̄ in þis man*er* of wise & said', þat agayns þis Romulus sulď go vnto þe cownceł̄ howse, he wold not drynke, & in-esspecial̄ wyne, bod in esy quantitie iij dayes befor̄. So on̄ a tyme a gude man̄ of Rome, þat purseyvid his condicion̄, said' vnto hym̄, "Thow 4 Romull*us*! and al̄ men̄ did' as þ*ou* duse, wyne sulde not be in Rome in so grete dayntie as it is. For & no man̄ wolde drynk no mor̄ þ*er*of þan þ*ou* Duse, it sulde not be so dere as it is." *et* c⁹.

XXVI.

Abstinencia indiscreta est nimis p*er*iculosa. 8

Cesarius tellis how a devul̄ in liknes of ane aunge l̄ apperid' evur-ilk day vnto a monke when̄ he was at his meate, & shewid' hym̄ alway halfe a lafe, & bad hym̄ no mor̄ bod þat. And þe monke did evur as he bad hym̄, & w*ith*-in a shorte while he wex passand 12 wayke. And þ*er* fel̄ a swyngyllyng in his hede þat he wex fonde w*ith*, & mad as a guse; & so he contynued vnto he deyid'. *et* c⁹.

Abstinencia a carnib*us* est necessaria. Infra de gula.

XXVII.

Abstinencia. Abstinentib*us* deus p*ro*videt de necessarijs. 16

Saynt Gregorie tellis how þat ane abbott, þat hight Honoratus, & his fadur & his moder, on̄ a tyme made a feste vnto his frendis. And þ*er* was at þis feste a childe þat was ane of his kynsmen̄ þat 20 satt att þe burd', and when̄ þai bad hym̄ eate flessh̄, he wolde eate none, for grete abstinens þ*at* he vssyd'. And þai þat satt abowte lowgh̄ at hym̄, & askid' hym̄ in skorn̄, sen̄ he wolde nott ete flessh̄, if he wold' eate any fysseh̄. & he ansswerd' agayn̄ & said', "Ya." 24 & he had it. And in þe mene while at þai talkid þus w*ith* hym̄, happend þai*m* want watir; & þan̄ þ*er* mawnciple went vnto þe wel̄ & drew watir. And as he was drawand', þ*er* happend' of Sodentie a fyssh̄ to com̄ in-to þe bukett, & þat a grete; & he 28 was fayn̄ þ*er*of, & broght it in & lete þe abbott se itt. & þe abbott

garte sethe it, & it was so foysonable þat it fande þe childe and all at was att meate fyssh enogh at a mele. *et c°.*

Accepcio p*er*sonar*um*. Accepcione p*er*sonar*um* multi
4 decipiuntur. Infra de iudicio humano.

XXVIII.

Accidia. Accidia multos retrahit a bono op*er*e.

Cesarius tellis how þat a monk on a tyme was so tempyd w*ith* sleuthe & slugisnes, þat evur when he sulde rise vnto matyns, he
8 was eu*er* stryken into a grete ferdnes & a fayntnes, to so mekull þat he supposid hym selfe þat it was a sekenes. & ilk nyght, when his brethir went to matyns, he happed his hede w*ith* clothis & lay still. So it happend on a gude night, all his brether, when þai
12 hard þe bell, rase & went to matyns. And when þai wer gone, he thoght he wold ryse & go w*ith* þai*m*, & bukkled vpward. And onone þis slugisnes come on hym, & causid hym lay hym down agayn & happ hys heade. And sodanle he hard a voyce þat was
16 vnknowen to hym, as hym þoght, speke vnder his hede, & said, "Noli surg*ere*; noli sudore*m* tuu*m* inter*rum*pere. Rise nott, bod ly still, & lett not þi selfe to swete; for & þou do, it will hurte the." & þan he was halfe agaste, & liftid up his hand & saynyd hym.
20 And onone it smate in his mynd þ*at* it was bod ane illusion of þe devull & a fantasie, & onone he rase vp & went to matyns w*ith* hys brether. And fro thens furth, he was neu*er* slugissh to rise & go vnto Goddis serves, nor þ*at* fayntnes nor þ*at* swete come
24 neu*er* on hym aftre.

Accidia in or*atione* est vitanda. Infra de dormire
in or*atione*.

XXIX.

Accidia causatur frequent*er* ex eo q*uo*d homo
28 ociosus no*n* cogitat circa vtilia aliqua.

We rede In 'Vitis[1] P*atrum*' vnto þ*er* was ane man of religion þat sayd vnto his bruther þ*at* was ane olde man, "what sall I do? for

[1] MS. Vitas.

I sit in my cell & duse noght, bod is made slugis w*ith* slewth."
Than þis olde man ansswerd hym & sayde, "hase þou not sene
turment þat is for to com? for & þou pryntid þai*m* in þi harte,
and þi Cell war full of wormys evyn vnto þi nekk, þou sulde suffer 4
it pacientlie & be nothyng slugyssh þ*er*w*ith*, bod take it mekelie."

XXX.

Accusacio. Accusat demon pe*cca*tores et scribit pe*cca*ta eor*um*.

Saynt Bede tellis in 'Gestis Anglor*um*,' how at þ*er* was a knyght 8
in Englond þ*at* was a dughti man in armys, bod he was corrupte
in maners. And on a tyme hym happend to fall passand seke.
And þe kyng come vnto hym, & comforthed hym, & bad hym be of
gude chere. And [he] ansswerd agayn & said þat he myght nott, 12
ffor he was passand ferd þat hys seknes suld cover on hym. And
þe kyng come to hym a nod*er* tyme & co*m*furthed hym, & bad hym
take gude harte vnto hym & be of gude chere. And he ansswerd
agayn & said þ*at* he myght not, for it was to late, for he said; 16
"I am demyd & dampnyd; ffor a litle while or ye come in, [þer]
was here ij fayr yong men, and one sett hym at my bed hede, & a
noder at my fete. And þai said, 'This man mon dye. And þ*er*for
lat us se if we hafe any right in hym.' And þe tone of þai*m* tuke 20
oute of his bosom a buke writtyn all w*ith* gold letters. And
he soght all þe buke þurgh, & he cuthe fynd nothyng of me bod a
few gude dedis þat I did in my yowthed, or I cuthe syn deadlie; &
þ*at* he shewid me, & I was passyng glad þ*er*off. And þan þ*er* 24
come in ij fowle fendis, & þe tane of þai*m* broght w*ith* hym a grete
blak buke, and þ*er*-in was wretten all þe evull dedis þat evur I did.
And þai said vnto þies ij angels; 'wharto stond ye here al day w*ith*
hym þis? ye hafe no right in hym, for þis many yeris was þ*er* 28
nothyng of hym wrettyn in your buke.' Than þe angels ansswerd
& sayd, 'Thai say suthe, & þ*er*for go we hyne.' And þis done, þies
fendis cuttys me in sonder w*ith* ij sharpe swerdis; and þe tone
begynys at my fute, and þ*at* other at my heade, & þai smyte 32
me now on myne eyn, & I hafe loste my sight, and now fro my fute

þai com̃ vnto my harte." And whem̃ he had þus said̃ he swelte, *et c⁹*. This tale is gude to tell̃ agayns þai*m* þ*at* er slaw in penance doyng, or at will̃ not lefe sym̃ or it lefe þai*m*. *et c⁹*.

4 ¶. Accusat Ange*lus*. Infra ffideiussor.

¶. Accusat demon. Infra demon.

¶. Accusant S*anc*ti. Infra Ep*isco*p*us*. ii.

XXXI.

¶. Accusare fr*atr*em no*n* expedit semp*er*.

8 As holie fadurs tels, we rede how þ*er* was a holie religious mam̃, þat askid̃ his abbott, þat hyght Josepħ, & said̃; "And I se my bruther do a tryspas, it is gude vnto me to laym̃ itt?" And þam̃ þis old Abbott answerd̃ hym̃ agaym̃ & said̃, "Whem̃ som̃ evur we 12 hide þe sym̃ of owr̃ bruther, almighti God hydis owr̃ sym̃, & whem̃ som̃ evur we vtter þe synys of owr̃ brether, þam̃ almightti God vtters our̃ sym̃." This tale is gude to tell̃ vnto þai*m* þat luffis to sklander þ*er* evym̃ cristem̃. *et c⁹*.

XXXII.

16 Accusacio frequent*er* est falsa.

We rede de S*anc*ta Marina, how at þ*er* was a seculer̃ mam̃ þat had a dogh*ter* alone, & no ma childer. So om̃ a tyme he betuke þis barm̃ vnto his fadur to kepe, and went hym̃ [se]lfe vnto ane abbay 20 & made hym̃ a monke. And whem̃ he had bene þ*er* a while, eu*er* whem̃ he thoght of his yong doghter he was passand hevie. And whem̃ þe abbott pursayvid̃ þis, he askid̃ hym̃ whi he was so hevie & so sad̃. And he fell̃ dowm̃ vnto hym̃ om̃ his kneys wepand, 24 & said̃, "ffadur abbott! I hafe a som̃ þat I hafe lefte in þe cytie, & evur whem̃ I thynk opom̃ hym̃, my harte is sore & passand hevie." And yitt he wold̃ not tell̃ hym̃ þat it was a dogh*ter*, bod at hit was a som̃. And þe Abbott bad hym̃ go þ*er* for̃, & bryng it into þe place, 28 & kepe it w*ith* hym̃, & giff it meate & drynk, & lerm̃ itt. And so he did̃, and cled̃ it in mans clothyng & callid̃ it Marinus. And he warnyd̃ þ*at* om̃ no wyse no mam̃ sulde know þat it wer a wom*ma*m̃,

for drede þat it fell in-to temptacion of þe devull. And when sho was xvii yere olde, þis monk hur fadur dyed, and sho was lefte alone. & no man knew bod at sho was a man, & eu*er*-ilk bodie luffid hur. So on a tyme sho was made ane offisur in þe abbay, 4 for to folow þ*er* car & lede wud & fewell vnto þ*er* brewhowse, & so sho did; and ilka nyght sho lay in þe brewhowse. So on a tyme þe brewster doghter happend to be w*ith* childe w*ith* a knyght at s*er*vid þe abbott, and in þe mene while þis Marinus was made a 8 bruther of þe place, & sho said þ*at* he was þe fadur þ*er*of, & had getten it. And þe abbott garte call þis Marin*us* furth, & examynd hym whethur þat he had done þis dede or noght. And þan þis Marin*us* ansswerd w*ith* a grete sighyng & said, "ffadur abbott! 12 I hafe synnyd, & I ask penance for my syn, & I p*r*ay you & all my brether to pray for me." And þan þe Abbott wex wrothe w*ith* hym & putt hym furth of þe abbay, and feste hym be þe fute w*ith* a chyne w*ith*-oute þe abbay yate, and all men mott wonder on 16 hym, & wolde lat no man giff hym meate bod att he beggid for Godd*is* sake of þai*m* þat come in & oute. And when þe childe was att spanyng, þis brewster doght*er* broght it vnto hym & lefte it w*ith* hym. And þis holie virgyn Marin*us* tuke it w*ith* gude 20 will, & w*ith* meate & drynk at þai at come in & oute gaff hur, sho broght it vpp, þuf all it war a noder mans & not hurs. So at þe laste hur brethir had co*m*passion of hur, & besoght þ*er* abbott, att he wold forgiff hur hur trespas, trustyng alway at sho was man & 24 no wom*m*an, ffor sho had þan bene feste at þe yate v yere. And þis Abbot forgaff hur at requeste of his brethir, & tuke hur in & garte putt hur vnto al man*er* of vile occupasions w*ith*-in þe abbay, & to be s*er*vand vnto evur eman; & sho was so, & tuke 28 it plesandlie. So w*ith*-in[1] a while sho dyed; and when þis abbott saw at sho was deade, he said vnto hys brethir, "Loo! now may ye se whatkyn a syn sho did, & yitt sho shrafe hur neu*er* þ*er*of, nor askid forgifnes." And þan he com*m*andid wassh hur bodie, 32 & berie hur far fro þe abbay. And when þai wasshid hur & fand þat sho was a wom*m*an, þai weppid & made grete sorow becauce þai turment hur, þat was a wom*m*an of so gude con*v*ersacion &

[1] *After* w*ith*, *some letter erased.*

penance, so vnrightwuslie. And whem̃ þe abbot saw at sho was a wom*m*an̄, he felł opon̄ his kneis & bett opon̄ his breste, and besoght hur of forgifnes, and com*m*andid' þat hur bodie sulde
4 be berid' in þe kurk, in ane oritorie. And opon̄ þe same day þis damyselł at bare þis childe was vexid' w*ith* a fend', & come vnto þe abbay & askid' m*er*cy at hur grafe; & þ*er* sho was delyverd, and grawntid' who aght þe child'. & þ*er* sho abade in þe oratorie vij
8 dayes, & þan̄ sho was delyverd'. And in þ*at* same oratorie vnto þis day, be merett*is* of þis holie vi*r*gyn̄, is many wurthi meracle done, þurgh ve*r*tue of God' & þis holie maydyn̄.

Adu*er*sitas. Adu*er*sitas p*re*sens est aliqu*ando* signu*m*
12 boni. Infra de p*ro*sp*er*itate.

Adoracio. Adorari debet corpus Chr*ist*i in om*n*i loco. Infra de milite. v.

XXXIII.

Adulator. Adulator frequ*enter* honoratur, *et* verax
16 homo contempnitur.

Esopus tellis in his fables, how þ*er* was ij men̄, ane a trew man̄ & a nod*er* a lyer. And þai come to-gedur in-to þe region̄ of apis. And emang þai*m* was a chefe ape, þat satt in a hye sete þat was
20 ordand for hym̄ emang alł þe tod*er* apis. And he askid' þai*m* many questions; emang*is* alł op*er* he said' vnto þai*m*; "Quis su*m* ego? who am I?" And þis lyer answerd' agayn̄ & sayd', "Sur, þ*o*u erte ane Emp*er*our, & þies abowte þe er þi duk*is* & þine erlis & þi
24 barons[9]." And onone as he had þus said', þis ape com*m*andid' hym̄ to hafe a grete reward. And þan̄ þis trew man̄ saw how þis lyer was rewardid', and said' p*r*ivalie vnto hym̄ selfe, "Now, sen̄ he þis at did bod make[1] a lye hase had suche a grete reward', I mon̄[2] hafe
28 a grete reward' for my suth saying." And þan̄ þis ape askid' þis trew man̄ & said', "who am I?" And he answerd' agayn̄ & said', "Thow ert bod ane ape, and alł þies op*er* apis er like þe." And onone as he had þus said', he com*m*andid' alł þe tod*er* apis for

[1] MS. made. [2] MS. *repeats*, mon̄.

to bite hym̄ & skratt hym̄ *with* *þer* tethe & *þer* naylis; & so þai did̄, to he vnnethis gatt away *with* his life. This tale is gude to tell̄ agayn̄ flat*er*ers, & agayns þai*m* *þat* wull̄ here no thyng bod at is to *þer* plesur. 4

XXXIV.

Adulator no*n* est audiendus.

We rede how som̄ tyme a man̄ þat hyght Seutonius, þat was a grete lord̄, on̄ a tyme was at a gam*en* in þe Emp*er*our p*r*esens, and þe E*mper*our com*m*ond̄ & talkyd̄ *with* his meneyay; & emang 8 all̄ his o*þer* saying, he sayd̄ þat þis Seutonius was a gude lorde, and ane evyn̄ & a iuste. And his meneya was glad *þer*of *þat*[1] þe Emp*er*our com*m*andid̄ *þer* maist*er*, & callid̄ hym̄ lord̄. And on̄ þe morn̄ when̄ he was com*m*en̄ home vnto his place, þo þat callid̄ 12 hym̄ lord̄, he was passand wrothe *with* þai*m*, & made a decre & bad þai*m* neu*er* call̄ hym̄ lord̄, for, he said̄, *þer* was no lord̄ bod one.

Adulator ho*min*em sup*r*a se[2] frequent*er* p*er* menda-
ciu*m* extollit. Infra de Augurrio. iij°. 16

XXXV.

Adult*er*iu*m*. Adult*er*a vxor no*n* est tenenda.

We rede how þat one þat hight Genulphus[3] in Frawnce, boght a well̄, & he was a wed man̄ & he was a holie man[4]; & when̄ he come home in-to Burgundie *þer* he dwelte, he fand̄ þe same well̄ 20 sprongen̄ in his garthen̄. So on̄ a day, þis Genulphus[3] & his wife walkid̄ sam*en* in *þer* garthyn̄ & sett þai*m* down̄ be þe well̄; & he reprovid̄ hur for avowtrie, & said̄ it was tellid̄ hym̄ at a noder man̄ held hur beside hym̄; & sho denyed̄ it & said̄ nay. Than̄ he said̄ 24 vnto hur; "Bare þine arm̄ & take vp a little stone in þe bothom̄ of þis well̄, & if þine arm̄ com̄ vp vnhurte I sall̄ trow at *þou* ert innocent of þis at is put on̄[5] the." And sho trowed at sho had bene sekur enogh̄, & showid̄ in hur arm̄ in-to þe well̄. And when̄ 28 sho drew it oute, it was as it had bene scaldid̄ *with* þe fyre. And

[1] *After* þat, his mene, *erased.*
[2] MS. *repeats,* sup*r*a se.
[3] Lat. MSS., Gangulphus, Gengolphus.
[4] MS. *repeats,* & a wed man.
[5] MS. *repeats,* on.

þaⁿ þis holie maⁿ said' vnto hur; "Lo! now aperis þe treuth of þi falssett, and *per*foⁿ fro hens furth þou salt neu*er* be my felow." & he devidid' his gude in two & gaff hur þe to halfe, & lete hur
4 dwelt be hur one. And w*ith*-in a litilt whilt a clerk þ*a*t held' þis Genulphus[1] come to hym on a nyght whe^n he lay slepand in his bed, & slew hym. And whe^n he was berid' he did m*er*acles. And whe^n his wife hard' telt at he did m*er*acles, scho skornyd hym
8 & said' o^n þis man*er* of wise; "It is als trew at Genulphus duse m*er*acles, as it is at myne ars syngis." And onone hur ars made ane vglie noyse, and wolde not lefe for noght sho cuth do. And evur after, opo^n þe fryday at hur husband suffred m*ar*tyrdom o^n,
12 wekelie whe^n sho spakk any wurd', hur ars bega^n to syng & make ane vglie noyse, & wold' neu*er* lefe it o^n þe fryday whils at sho liffid'. *et c*^o^.

XXXVI.

Adult*er*iu*m* punit deus in hac vita.

16 Petrus Damanus[2]. O^n a tyme whe^n he was at þe cetie of P*ar*issh[3], opo^n þe day befor þe ffest of Gervasij & P*ro*thasij, a ma^n of þe cetie rase tymelie in þe mornyng & drafe his oxe^n vnto a fer pastur; & þis ma^n had þe axis itt. And one of his neghburs
20 p*ur*seyvid' þat he was gone vnto þe feld', & he fenyd' hym as he had shakyⁿ in þe axis, & come in-to þis mans howse shakand', & went into þe bed to þe wife. And þe wyfe trowed þat it had bene hur husband þat had com*me*n fro þe felde shakand' in þe axis,
24 & sho hawsid' hym, and onone he defowlid' & went his wais. And w*ith*-in a while after, hur husbond' come home passand seke, & bad hur make hym a cuche þat he myght lig o^n. And þe wife reprevid' hym, & sayd sho mott thole hym "go vnto þe kurk of þase holie
28 martyrs w*ith* othe[*r*] chr*ist*en me^n, & here dyvyne s*er*ves." And hur husband' was gretlie astonyd w*ith* hur language, & askid hur what sho mente; and sho tellid' hym att þe matyr. And onone as sho had told' hym, he consayvid' þat bothe he & sho
32 was desayvid'; and whe^n þai come vnto þ*er* selfe, þai besoght God to venge þ*er* harmys, and at it myght be opynlie knowe^n

[1] Lat. MSS., a cl*er*ico adult*er*o occisus est. [2] *For* Damianus.
[3] Latin MSS. apud permensem vrbem.

who did þis avowtrie. And onone þ*er* neghbur þat did þis avowtre was vexid' w*ith* a fend', & skratt & bete hym̄ selfe, & went in-to þe kurk̄, & þ*er* he was so mad' þ*at* now he wold' clymbe vp als hye as he myght, & sodanlie fall̄ dow̄n agayn̄ vnto þe erthe; 4 & now he wold' ryn̄ agayn̄ þe wall̄ w*ith* his hede, & now he wolde sodanly fall̄ dow̄n vnto þe erth̄. & þus he did' ewhils he swelte afor̄n all̄ þe pepull̄.

XXXVII.

Adult*er*ium eciam aues abhorrent. 8

Cesarius tellis how som̄ tyme þ*er* was in a knyghtis garth̄ a [storkis][1] neste; and' þ*er* was bathe þe male and þe femall̄. And on̄ a tyme when̄ þe male was away, sho lede a nod*er* fewle do avowtrie w*ith* hur; and eu*er* when̄ he had done, sho wolde go vnto 12 a dike at was beside þe place, & þ*er* sho wold' wassh̄ hur. And þis knyght had grete m*er*vell̄ here-of, & garte make a hedgyng our̄ þis dyke, at sho mot nott wyn̄ þ*er*to. So on̄ a tyme when̄ sho had truspasid', sho come & soght þe watir to wassh̄ hur in, 16 & sho myght noght wyn̄ þ*er*to. And in þe mene wile come hur male, and onone he purseyvid' þ*at* sho had fawtid', and w*ith* his byll̄ he strake a grete strake at sho lay still̄ w*ith*. And becauce he was nott of myght and power to sla hur be his one, þ*er*for̄ 20 he gaderd' sam*en* a grete co*m*pany of [storks], & w*ith*-in ane howr̄ þai come on̄ hur w*ith* a grete wudnes, & in sight of þe knyght and all̄ men̄ in þe cowrte, þai flow opon̄ hur & slew hur as a wriche. Loo! surs, how burdis hatis avowtre; þ*er*for̄ me thynk þat men̄ 24 & wom*me*n̄ sulde hate it mekull̄ more.

XXXVIII.

Aduocatus. Aduocator*um* cautele aliqua*n*do su*n*t p*er*iculose.

We rede how som̄ tyme þ*er* was a yong [*man*] þat feste hym̄ 28 at þe scule w*ith* Pictagoras, for to be a sophister & lern̄ eloquens, & for to know þe crafte of disputyng in all̄ man*er* of cawsis, and he agreid' w*ith* hym̄ to giff hym̄ a grete dele of money. So on̄

[1] MS. has here a gap; the scribe could not read the Latin, "nidus erat ciconiar*um* maris," so left the space empty.

a day he come in-to þe cowrte, & pleyd' w*ith* þe meñ of courte & þe iudgies, & ou*er*-come þai*m*. And so þurgh techyng of þis Pictagoras he habu*n*did' eu*er* moꝶ & moꝶ in eloquens & in sutis in þe law, to
4 so mekull, he was more desyrid' to pley in þe law þañ was his maist*er* Pictagoras. So oñ a day as þai wer bothe in þe courte beforꝶ þe iudgies, þis Pictagoras said vnto hym̃; "Redde m*ih*i quod peto; Gyff me at I ask the; Siue p*ro* te, Siue contra te;
8 Owd*er* for þe or agayn; and here-in I wull dispute. And yf I dispute for the, I wull say þou aw me my hyre be cou*n*an[d]. And if I dispute agayns þe, my hyre is awyng me be þe law; & so þou ert ou*er*comm*me*ñ, & I ou*er*com̃ the." And þañ he
12 ansswerd' agayñ & said', "Maist*er*, þou sall vnderstond' þ*at* [þou] sal be ou*er*comm*me*ñ bothe ways; for if þe law p*ro*cede for me, be þe sentance of þe law I sall aw þe no thyng, for I ou*er*com̃ þe. And if þe p*ro*cede be agayns me, I sall aw nothyng be cou*n*and',
16 for I am̃ not ou*er*comm*me*ñ." And þe iudgis fell in hand' w*ith* þis matir, and in a lang day þai cuth not make ane end þ*er*off.

XXXIX.

Aduocati eciam silenciu*m* vendu*n*t.

Helenandus. Demostenes[1] oñ a tyme askid Aristodem*us*[2], þat was
20 a maker of talis, what he tuke eu*er* in þe cowrte whe*n* he spakk. And he ansswerd' agayñ, & said' he tuke a besand of golde. And he ansswerd' agayñ & sayd', "I take more to hold' my tong agayns þai*m* þ*at* pleyis in þe law. For my tong is bou*n*, & may not speke
24 bod if it be lowsid' w*ith* bandis of sylu*er*."

Aduocator*um* cautele aliquando su*n*t necessarie. Infra v*b*i agit*ur* de cautela.

XL.

Aduocati q*uia* in vita vendu*n*t linguas suas, ip*s*is
28 in morte priuant*ur*[3].

Aduocatis, becauce in þ*er* lifis þai sell þ*er* tonges, whe*n* þai er dead' þ*er* tongis er takyñ fro þai*m*; as we rede of one þat hight

[1] MS. Helenandus de Mostene. [2] MS. Aristodimus.
[3] Heading supplied from Lat. MSS.

Cesarius, þat was ane aduocatt in Saxonia. So on̄ a tyme Sekenes come on̄ hym̄ & dy suld̄ he. And agayn̄ he suld̄ dy, he began̄ at yiske; & evyn̄ sodanlie his tong was takyn̄ away, so þat no man̄ cuthe fynde in his mouthe þat he had no tong when̄ he was dead̄. 4 And rightwuslie he loste his ton[g] when̄ he was dead, becauce he solde it when̄ he was on̄ lyfe.

XLI.

Aduocat*us* sicut consueu*it* viuens, ita moriens vult [þer] iudicia p*ro*cedere cont*r*a deum. 8

Jacobus de Vet*ri*aco tellis how Som tyme þ*er* was a reprovable aduocatt; & on̄ a tyme when̄ he was seke & lay in his bed, bown̄ to dey, þe preste broght hym̄ þe holie Sa[cra]ment, & desyrid hym̄ to resayve itt. And he ansswerd̄ agayn̄ as he was wu[nt to] 12 do in cawsis of þe law, & sayd̄; "I will̄ nott resayve þe sac*r*ament bod if it be de[m]yd at I resayfe itt, and whethir I sall̄ take it or noght." And all̄ at stude about said̄ it was right at he tuke itt, & þai said̄ þai gaff dome þ*er*in. And he ansswerd̄ agayn̄ & said̄: 16 "ye hafe no power for to deme me, for ye [þ*at*] er no bett*er* þan̄ myselfe, is bod evynlyng*is* w*ith* me." And þ*er*for̄ he said̄ he wold̄ appele fro þ*er* wykkyd̄ sentan[s]. And emang þis vnthrifti language he gaff vp his gaste. *et* c⁹. 20

XLII.

Aduocatus petens inducias mortis non optinet, qui eciam in causis inducias non concessit.

Jacobus de Vet*ri*aco tellis how som tyme þ*er* was ane Aduocatt, when̄ he lay seke & was in passyng, he saw many fendis. And 24 he was passand ferde, & askid̄ a respett of almi3tti God̄, þ*at* he mot liff a litle while langer. And becawse he wolde neu*er* giff a respett in no cawsis in þe law, bod if it war to p*ro*longe þe cauce & hurte his adu*er*sarie, þ*er*for he myght not opteyne of almighti God þat at 28 he askid̄, bod dyed furth̄-w*ith* in myserie & in wrichidnes.

XLIII.

Aduocati puniuntur in inferno.

We rede how þ*er* was a holie man þat on a night was ravisshid in a vision, & hym thoght he saw hell; & þ*er* he saw Nero
4 boyland hym in hate byrnand golde. And onone he se aduocatt*is* com*m*and vnto hym, and he said vnto þai*m*: "O! ye aduocattis, my frendis, þ*a*t whils ye liffid sellid mens trew cawsis, com hedur vnto me! for þis place is kepid to you & me." *et c*⁹.

XLIV.

8 Affectus carnalis no*n* debet esse in religiosis.

We rede how at þ*er* was a man of religion þ*a*t was a holie man, and a sustir of his, þat he luffid passandlie wele, happend to fall seke. And he wolde not als mekull as com furth of his abbay to
12 vysitt hur & se hur. Than sho, becauce sho wolde giff hym none occasion to syn, sho sent a man vnto hur bruther, & bad hym pray þat he wold go in-to his sell & p*r*ay for hur, þat, w*ith* þe grace of God, sho mott se hym in hevyn. And sho did so
16 aft*er*ward.

XLV.

Affectus carnalis debet rep*ri*mi.

We rede, ex 'Dict*is* P*atru*m,' how abbott John had a suster, whilk þat fro hur yowthed forward conu*er*sid all-way in a gude
20 purpos, to so mekull scho taght hur bruther, & made hym for to lefe þe vanyties of þis werld, & go vnto ane abbay & make hym monk. And þ*er* he abade xxiiij yere, & neu*er* come oute. So on a tyme his suster desyrid gretelie to speke w*ith* hym, and sent
24 oft sithes vnto hym l*ett*res, and desirid hym þat he wold com vnto hur as in way of charitie, at sho mot se hym, & at þai myght be glad to-gedur of þ*er* yowthid and or þai deyid. And he excusid hym eu*er*, & wrote vnto hur agayn & said he wolde nott. þan sho
28 wrote agayn vnto hym, & said sen he wolde not com unto hur, itt was nedefull att sho sulde com vnto hym. And þis abbot þan tuke ij of his brethir w*ith* hym; & when he come vnto his suster

yate, he cried & said, "Com furthe & se pylgrames!" And sho come
furth & knew hym, & so did he hur; & yitt nowder of þaim spak
ma wurdis to oþer, þat nowþer of þaim sulde ken oþer be voyce.
And wheñ þai had dronkeñ watir togeder, þis abbott & his monkis 4
went home agayñ vnto þer abbay. And with-in a litle while after,
his suster wrote vnto hym agayñ, & desirid hym agayñ to com
vnto hur; and he ansswerd agayñ & said, "I come vnto þe and
þou gaff me watir, & I tuke it of þi hand & dranke itt; and 8
þerfor it suffisis vnto the at þou saw me. And þerfor pray for me,
& I sall pray for the; for I wull com no ner the." *et* c^9.

Affectus viri naturaliter inclinatur ad mulierem.
Infra de Concupiscencia. 12

Affectum eternalem[1] non debent sequi Religiosi.
Infra de Sanguineis[2].

XLVI.

Ager. Agrorum [terminos[3]] transponentes et
inuasores puniuntur in hac vita. 16

Cesarius tellis how þat in Colayñ þer was a husband-mañ þat
hyght Henrie; and sekenes tuke hym, & he drew vnto his
dedeward. And evur hym thoght þat þer was enence his mouthe
a grete burnand stone hyngand, euer in like to hitt hym. And as 20
hym thoght, þe hete þeroff burnyd hym hugelie. And he cried
horrible & said; "Behold þis stane þat hyngis befor my face, how
þat it burnys me!" And þañ þai garte call a preste, & he was
shrevyñ. Neuer-þe-les, it profettid hym noght, and þe preste 24
said vnto hym; "Soñ, vmthynk þe if þou hafe dissayvid any mañ
be þis stane." And at þis wurde he vmthoght hym & said;
"A! Sur, I hafe now gude mynde how I remevid þis stone in
þe feld, to þe entent þat I wolde enlarge myne awñ grownd & 28
mynys oþer mens grownd." And þañ þe preste tolde hym at þat
was þe cauce; and he shrafe hym þeroff, & promyssid to make
amendis þerfor. And þus hitt wanysshid away, & he was delyverd

[1] Latin MSS. *have* carnalem. [2] Latin MSS. *have* consanguineis.
[3] From the Latin MSS.

of þat horrible visioñ, & liffid aft*er* many day, & made a restitucioñ & become a gude ma[n].

XLVII.

Agror*um* [1]. Adhuc de agris.

4 Cesarius tellis how þatt in þat same contretħ þ*er* was a husbond', & whenñ he sulde dye, þe devułł come aforñ hym̄ w*ith* a byrnand' stake, and thretid hym̄ þat he sulde þruste itt in at his mouthe. And he wiste neue*r* whi, bod whatt way as eu*er* he turnyd hym̄,
8 þe devułł was eu*er* at þe mouthe oñ hym̄ w*ith* þis stake. So he vmthoght hym̄ what it sulde mene; and at þe laste, he remembrid hym̄ how, oñ a tyme, he had remoud' a stake of þe same mesur & lenthe oute of his awñ feldis into a knyghtis felde þat was nere-
12 hand' hym̄, to enlarge his awñ grond' w*ith*. And þañ whenñ nede cachid' hym̄, he garte his meneya ga take it vp, & sett agayñ whare it stude, & sent vnto þe knyght & p*r*ayed' hym̄ to forgiff hym̄. And þis ansswerd' & said'; "I wote not þ*er*off, bod senñ he was
16 fals to me, latt hym̄ alone to he be wele punysshid'." And eu*er* þe devułł abade stiłł w*ith* [*þe*] stake, & wold' eu*er* hafe putt it in his mouthe. Thañ he sent agayñ vnto þe knyght, & p*r*ayed hym̄ forgiff hym̄ for Godd*is* sake, & he wold' nott. And þañ he send'
20 vnto hym̄ his wyfe & his childre wepand', þ*at* besoght hym̄ for charitie to forgiff hym̄ þe trispas at he had done vnto hym̄; "for he liffis w*ith* mekułł sorow, and he may not dye or ye forgiff hym̄." And þañ þe knyght said'; "Now I wiłł forgiff, for now I am̄ wełł
24 vengid'." And fro þ*at* houp', ałł þe ferdnes of þe devułł sesid' away fro hym̄. *et* c^o^.

Allexij co*nfess*oris. Infra de Paciencia. iiiii.
Alexandri magni [2]. Infra de sup*er*bia. v. et de
28 morte. ix^o^. et xv^o^. Et de Vindicta. ij^o^.

XLVIII.

Agnetis Virginis et martiris.

We rede in hur m*er*acles how þat þ*er* was a preste þ*at* s*er*vid' in a kurk of Saynt Agn[es], whilk þat oñ a tyme was hugelie vexid

[1] *After* Agrorum, and, *erased.* [2] MS. magno.

with temptacion of his flessh; bod becauce *þat* he wold nott offend allmyghti God, he besoght þe pope þat he wold giff hym lefe to be weddid. And þe pope, considuryng his gudenes & his symplenes, gaff hym a ryng, & bad hym go home vnto a fayr ymage of Saynt 4 Agnes, þat was paynttid in his kurk, & on his behalfe charge hur þat sho sulde suffre hym wed hur. And þe preste come home & chargid þe ymage as þe pope bad [hym]. And onone sho putt furth hur ryng-fynger & *profird* it to hym, & he putt on þe ryng. 8 And [*sho*] drew in hur fynger agayn, And onone all man*er* of temptacion[1] passid away fro þis preste. And in Rome in hur[2] kurk, at þis day, þe same ryng shewis yitt on hur fynger, & is closid into þe burde agayn. *et* c⁹. 12

Amandi co*nfess*oris. Infra de infante, i.
Ambicio. Ambicioso totus mu*n*dus no*n* sufficit.

XLIX.

Ambiciosi rep*r*imendi su*n*t a sapientib*us*.

We rede how þat on a tyme, ane of þe p*ro*phettis sayd vnto 16 Alexander; "And so wer þat our goddis wolde *þat* þe statur of þi bodie war like vnto þi covatusnes, All þis werld mott nott resayfe þe; for þan þou might putt þine one hand in-to þe far side of þe este, & þe toder vnto þe fer side of þe weste. Knowis þou 20 nott att grete treis, þai er lang in growyng? & yitt þai may be cutt down in ane howr. And he is a fule þat pullis not down frute when þai er moste ripe. Therfor vuise the, patten when þou erte att hyeste of þi brawnchis, at þai be nott cutt in sonder 24 & þou fall down, ffor, as þou may see, a lion is som tyme meate to smale burdis. And *þer* is nothyng so stabyll[3], bod vmwhile *þer* is p*ar*cell *þe*rin. And if þou be a god, þou aght to giff benefice vnto mortall folk, & nothyng take fro *þaim*. And if þou be 28 a man, vmthynk þe alway what þou erte, for it is grete folie vnto the to thynk so lang of o*þer* folk at þou forgett þi selfe." *et* c⁹.

[1] MS. temptacid.
[2] *After* hur, hu, *erased.*
[3] Latin MS. cui *periculum* no*n* sit ab inualido denique.

Ambicio qu*ando*qu*e* inducit ho*min*em ad p*er*petrand*um* homicidiu*m*. Infra vbi agitur de Archidiacono.

4 Ambiciosi freque*nter* cu*m* confusione frustrantur. Infra vbi agitur de Simonia.

L.

Ambicio inducit ho*min*em ad faciend*um* co*n*uenciones cu*m* diabolo.

8 We rede in þe 'Cronicles of Saynt Siluester' of a pope þat hyght Secundus[1], how furste he was a monke, and þan afterwerd' he made homage vnto þe devull, p*ro*mysyng hym to do what þing so he com*m*anddid hym. And þe devull hight hym at he sulde hafe
12 evur what þing so he desyrid; and he spak oft sithis w*ith* þe devull. And evur he encresid' so in sciens & in con*n*yng, at Ottonus, at was Emp*er*our, and Rob*ert*, þat was kyng of Frawnce, wer his scolers. So be p*ro*curyng of þe devull, he was made arch-
16 bisshopp[9] of Bononience[2]. Syne he was made a cardinall, and at þe laste he was made pope. So on a tyme as he was spekand w*ith* þe devull, he askid' hym how long he sulde liff, and he ansswerd' hym agayn & said', vnto he sang mes in Jer*usal*em; and
20 w*ith* þis wurde he was passand glad', & þoght it sulde be long or he sang any mes þ*er*, or yit go thedur in pylg*r*amage. So it happend' afterward' in þe lentren, þ*at* he said' mes in Rome in a kurk þat hight Jer*usal*em; and when he was at mes he
24 hard' a grete noyse of devuls, and he fell so seke þat he felid' hym selfe þat hym burd dye; and þan, þuf all he war nevur so wykkid' in[3] liffyng, ye[*t*] he had co*m*pu*n*ccion, & made mekull sorow for his syn. And he besoght God of m*er*cye, & wold' not dy in dispayr.
28 And þ*er* he made ane oppyn confession of all his syn befor þe peple, and he com*m*andid' þ*at* all þase membris þat he had s*er*vid' þe devull w*ith* suld be cutt off, & at þe carcas of his bodie sulde be

[1] For Sylvester II.

[2] For Bononia, = Bologna. MS. Arund. F*a*ctus e*st* Ar*chie*p*isco*pus Re-men*sis*.

[3] *After* in, liffid', *erased*.

put in a carte, & whethir-som̄-evur at þe cateł led it, at þ*er* it sulde be berid'; and so þe pepułł did'. And þai led it in-to þe kurk of [Sai]nt John̄ Late*r*anenc*is*; & þ*er* it was berid'. And in tokyn̄ þat almyghti God had m*er*cie of hym̄, hys grafe spryngis als wele 4 smale crusyłł bonys as oyle yit vnto þis day[1]. *et* c⁹.

Ambicio inducit ho*min*em ad negandu*m* deum et scripto suo firmare. Infra de Theophilo, vbi agitur de Maria, dei genitrice. 8

LI.

Ambrosij Confessoris.

We rede in 'Historia Trip*ar*tita' how on̄ a tyme, at þe cetie of Cessalonye, þ*er* feł a stryfe betwix þe iudgies & þe comons, to so mekułł att þe comon̄ peple stanyd þe comons to dede. And when̄ 12 Theodosius, þat was Emp*er*our, hard tell[2] hereof, he garte kyłł þai*m* þat did no truspas, w*ith* þai*m* at did þe trispas. So on̄ a tyme afterward, when̄ þis Emp*er*our wolde hafe com*me*n̄ in-to þe kurk, þis holie man̄, Ambros, mete hym̄ att þe dure & forbad hym̄ þ*at* he 16 suld com̄ in, sayand on̄ þis man*er* of wise; "O, þ*o*u Emp*er*our! whi knawis þ*o*u nott þi p*re*sumpcion̄ after so grete a hastenes? O, þ*o*u Emp*er*our! att erte a prynce, & hase imp*er*ałł power, It semys þe at reson̄ sulde ou*er*-com̄ þi power, & nott þi power 20 reson̄: how dar þ*o*u þ*at* w*ith* þine een̄ hase beholden̄ þi s*er*vand' dye, trede w*ith* þi fete opon̄ þis holie paymente? And how dar þ*o*u holde vp þi handis vnto God, þat yitt droppis w*ith* blude þat is innocent? And how dar þ*o*u resayfe þe holie sac*r*ament in bread 24 or wyne, when̄, þurgh̄ þe hastines of þi wurde, innocent blude is wronguslie spylte? And þ*er*for̄, Go þi ways, þ*o*u þat ert bou*n* w*ith* syn̄, and amende þi fawte, & do away þe band att þ*o*u ert bun w*ith*, and þ*o*u may hafe a medcyn̄ to amend' þe 28 w*ith*, & þ*o*u wiłł." And w*ith* þies wurdis þis Emp*er*our obeyid' hym̄, & made sorow and went home agayn̄ to his place; & þ*er*

[1] MS. Arund. Et in signum mi*seri*cordi*e*, sepulcr*um* ipsius, t*am* ex tumultu ossium qu*am* ex sudore, p*re*sagi*um* e*st* Pape morituri, sicut i*n* eo*dem* sepulcro litteris est exaratum.

[2] MS. *repeats*, tell.

he wepud, & made mekull sorow, & sayd vnto hym̃ selfe on̄
þis man*er* of wyse; "The kurk is oppyn̄ to þai*m* þat er my
*ser*vandis, & it is sparrid vnto me þat am̄ ane Emp*er*our." And
4 þan̄ ane þ*a*t was maist*er* of all his knyghtis, þat hight Ruffin*us*,
come vnto Saynt Ambroce and besoght hym̃ to assoyle þe Emp*er*our.
And when̄ Saynt Ambros saw hym̃, he sayde; "O, þou Ruffin*us*!
at was doar & cowncelur of such a dede, þink*is* now no shame
8 to speke agayns þe magestie of almighti God? I lat þe witt, &
þe Emp*er*our com̄ here, I sall forbid hym̃ to entyr into þis holie
place vnto he take his penans for his tyrandrie, and þat done I will
resayve hym̃ gladlie." And þis Ruffin*us* went & tolde þis vnto þe
12 Emp*er*our. And þan̄ þis Emp*er*our said; "I will go vnto hym̃ at
I may take rightwus penans for myne vnrigh[*t*]wusnes dedis."
So on̄ a tyme he wente agayn̄ vnto þe kurk, and Saynt Amb[ros]
come agayn̄ & forbad hym̃, & said; "whatt penans hase þou done
16 for all þi wykkednes?" & þe Emp*er*our ansswerd agayn̄ & sayde;
"It longes vnto þe to giff me penans, & it is my parte to obey the,
& do at þou com*m*andis me." And þan̄ he shrafe hym̃ vnto
þis [Am]brosius, & enionyd hym̃ penance. And þis Emp*er*our
20 tuke it so thankfullie, þat for his opyn̄ syn̄ he did oppyn̄ penans.
et c^9^.

LII.

Ambrosij Confessoris.

We rede in 'Historia Trip*ar*tita' how on̄ a tyme, when̄ þis
24 Theodosius þe Emp*er*our come in-to þe wher, þis Ambros co*m*m̃
vnto hym̃ & askid hym̃ what he beheld þ*er*; and he ansswerd
agayn̄ & said, "I come in to behold how cristen̄ men̄ reseyvis
þ*er* sacrament." The[n] Saynt Ambros sayd vnto hym̃, "O þou
28 Emp*er*our! þies inward placis er ordand for prestis; And þ*er*for
go furth, and þ*er* abyde w*ith* other vnto þou be howseld." And
onone þe Emp*er*our did as he bad hym̃." So on̄ a tyme eft*er*ward
þis Emp*er*our went vnto Costantynople, & stude þ*er* in þe kurk
32 w*ith*-owten̄ þe where. And þe bisshopp̄ þ*er* went vnto hym̃
& com*m*aundid hym̃ to go into þe quere. And þan̄ þe Emp*er*our
sayde; "vnnethis yit I may knaw whatt differens is betwix

ane Emperour & a preste, ffor yitt vnnethis hafe I fon̄ þe treuth̄. Notwithstondying I can̄ verelie fynde at my maister Ambros is wurthi to be made a bisshopp̄n̄." *et c*ᵒ.

LIII.

Amicicia. Amicus verus eciam morti se exponit pro amico.

We rede how þat Pictagoras had ij disciples, & þai was passand gude frendis, & ather luffid̄ wele other. And þat one hight Damon̄ & þe toder Phicias. So on̄ a tyme Dionisius, þat was a tirand, wolde hafe slayn̄ þe tone of þaim, & he þat sulde be deade askid lefe þat he myght go home & ordand̄ for his wife & his howshold̄, & he sulde com̄ agayn̄. And þe toder become his borgh̄, & bade behynd̄ hym̄ in his stede. And when̄ þe day come, þis disciple come nott agayn̄, & þan̄ euere man̄ demyd̄ þe toder, þat was his suertie, to dye for hym̄. And þis man̄ at was suertie sayde he dowtid̄ nothyng þe constance of his frend̄, and present hym̄ befor̄ þis tyrand, & bad hym̄ do with hym̄ what he wolde & asoyle hys frend̄. And þan̄ þis tyrand̄ had grete mervayle of his witt, & for his trew frenship̄ he forgaff þaim bothe. *et c*ᵒ.

LIV.

Amici necessitatibus eciam est subueniendum.

Senec tellis how a philosophur þat hight Archisilus[1] had a frend̄ þat was bothe seke & pure. And for shame he wold̄ latt no man̄ witt at he was so. And when̄ þis philisophur vnderstude þis, he callid̄ þis frend̄ vnto hym̄, & lete hym̄ witt in privatie betwix þaim two þat he wolde helpe hym̄, & sulde make hym̄ hale of his sekenes; & he tuke a grete sachell̄ & fyllid it full̄ of money privalie, & bande it vnto his side agayns his long in stede of a playstre. And þe toder man trowid̄ it had bene so. And þis he did to the entent at a[2] man̄ þat is shamefull̄ vnprofitable sulde titter fynde þat he desyrid̄, þan̄ þat þing att he askid̄.

[1] MS. Harl. Archelisas philosophus. MS. Arund. Achesilas.

[2] Latin MSS. vt homo inutiliter verecundus.

LV.

Amicicia vera multu*m* est laudabilis.

We rede how þ*a*t in þe tyme of Pipinius þat was kyng of France, þ*e*r was two childer, and þai war passand like. And þe tone was
4 ane Erle sonn þat hight Auernus, and þe toder was a knyght sonn þ*a*t hight Bericanus, whilk þat was bornn vnto Rome for to be baptisid whenn þai war big childre. Not-w*ith*stondyng afor þ*a*t, in a cetie at was callid Luca þ*e*r þai war broght vp togedur, þai
8 wer grete felows, & ather luffid other passand wele; and att Rome þai wer bothe to-gedur baptisid of þe pope. And he namyd þe erle sonn Amelius, and þe knyght sonn Amicus. And he gaff ather of þai*m* a coppp of wud þat was passand like. And þai thankid
12 hymm & went þ*e*r wayes. And þ*e*r was betwix þai*m* so grete felaschupp & so grete evynhed of wiht, at þai wolde neu*e*r ete nor slepe bod to-gedur. So onn a tyme þis Amicus hard teht þ*a*t his fadur was dead, & att malicious menn wold take his heritage
16 fro hymm. And als hastelie als he cuthe, he went vnto[1] his oþ*e*r frend at teht hym, & he cuthe not fynd hymm. So als sone as þis Amelius ha[rd] teht at his frend Amicus fadur was dead, and he went vnto hymm att comfurth hymm, and he cuthe neu*e*r fynde
20 hymm. So þis Amicus happend to be lugid at a wurthi mans place, & happend to tarie þ*e*r, & weddid þe gude mans doght*e*r. And þis Amelius soght hymm to ij yere was passid, & þann a pilgremm tolde hymm þ*e*r he was, & how he was expulsid oute of his awnn contre.
24 And þis Amelius doffid his cote & gaff þis pylgramm, & bad hynn pray vnto God "þ*a*t I mot sone fynde hymm." And þe same day att evynn, Amicus mett þis pylgramm and haskid hymm if he saw oght þis Amelius. And þis pylgramm ansswerd hymm agaynn & said,
28 "wharto spirris þou me? Ert þou nott Amelius att askid me if I saw oght to day[2] Amicus? fforsuth I cann nott wytt, ffor þou hase changid bothe [þi] hors & þi harnes & also þi felashupp." And he ansswerd agaynn & say[*d*]; "Nay, I amm not Ameli*us*,
32 bod I am Amicus þ*a*t sesis not for to seke hymm." And þe pylgramm

[1] *After* vnto, hymm, *erased.* [2] *After* day, Amelius, *erased.*

tolde hym̄ þat he sulde fynde hym̄ at Parissh. And he went vnto
Parissh & fande hym̄ þer. And þai kissid̄, and wer athir fayn̄
of other. And þai went in-to cowrte to king Charlis, and onone
þis Amicus was made þe kyngis tresurer, and Amelius was made 4
karvur. And þai war fayr yong men̄ & wise and discrete,
and þai war wurshuppid & had in grete dayntie with evur eman̄.
So on̄ a tyme þis Amicus went & vissytt his wiffe, and tarid with
hur, & Amelius bade stitt in þe courte. So it happend hym̄ 8
privalie to lie by þe kyngis doghter, And when̄ he had done
he tolde it in privatie vnto ane erle þat hight Ardericus, þatt was
sworn̄ to hym̄ to be hym̄ trew frend̄ many day befor̄. And he
went & accusid̄ hym̄ vnto þe kyng. And he said̄ nay to it, & 12
oblissid̄ hym̄ to feght with hym̄ in þe quarett. And þe day was
appoynttid̄ þaim be þe kyng at þai suld̄ feght vppon̄. And in
þe mene while Amicus come home, & Amelius teld̄ hym̄ att; and
he blamyd hym̄ greteli þerfor̄. And on̄ þe day att þai sulde feght, 16
þis Amicus did on̄ Amelius armur & went into þe place for to
feght for hym̄, and our-come þis Ardericus & smate of his head̄;
and þan̄ þe kyng gaff hym̄ his doghter. And þis done, þis Amelius
went vnto Amicus howse, and þe wife trowid þat it had bene 20
Amicus, and when̄ she wold̄ owder kis hym̄ or hals hym̄, he putt
hur away from̄ hym̄. And herefor sho was passand̄ hevie, and
tolde hur neghburs þe cauce of hur hevynes, & how he wold̄ euer-ilk
nyght, when̄ þai lay to-gedur, lay a nakid swerd̄ betwix þaim and 24
said̄, & sho lay nere hym̄, he sulde kitt hur. And þis done, þis
Amicus & Amelius changid̄ þer clothyng agayn̄, and Amicus went
home vnto his awn̄ howse, and sent Amelius agayn̄; & he wed
þe kynges doghter. And belife after þis, Amicus happend to wax 28
lepre. And he wex so pure vnto so mekutt he was so fowle, þat his
wife and his childre put hym̄ fro þaim. So on̄ a tyme he was
so compulsid̄ with honger and with wrich[id]nes, þat he went
vnto þis Erle Amellius[1] place, and þer he layed hym̄ down̄ befor̄ 32
þe ya[tt], & knokkid with his tables as lepre men̄ duse. And
þe Erle hard̄, & sent hym̄ brede and flessh & a drynk in þe copp̄
þat þe pope gaff hym̄ at Rome. And þe man̄ at broght itt putt it

[1] *Under* Amellius, Avellius, *erased.*

oute of þe erle copp̄ into þe lepre mans copp̄; & hym̄ thoght
þat þase coppis wer passand like, and went in & tolde þe Erle how
at þis lepre man̄ had a copp̄ *þat* was passand like his copp̄. And
4 he garte feche hym̄ in to hym̄; & Amicus tolde hym̄ all̄ þe[1] *proces*
how *þat* it had happend̄ *with* hym̄. And þis Erle & his wife
wepud & made mekyll̄ sorow for hym̄, & hight hym̄ *þat* he sulde
hafe gude enogh̄ whils *þat* he lyffyd̄. So on̄ þe night after, as
8 þis Amicus lay in his bed, þe aungell̄ Gabriell̄ apperid vnto hym̄,
& bad hym̄ byd̄ Armelius sla his two sonnys at he had, & sprenkle
hym̄ *with* þe blude of *þaim*, & he sulde be hale of all̄ his lepre:
and he did so. And when̄ he had tolde hym̄ he was passand
12 hevye. Neu*er*-þe-les he remembrid̄ of þe faith̄ & gude treuth̄
at he had done vnto hym̄, and he come vnto þe bed *þer* his childre
lay, & *with* grete wepyng & mornyng he drew his swerd̄ & tuke his
childre and hedid *þaim*. And he put *þer* bodies & *þer* hedis
16 to-gedur in myddest þe bed̄, & coverd̄ *þaim* and gaderd̄ *þer* blude
in a vessell̄, & come to Amicus *þer* he lay & al by-sprenkled̄ hym̄
þerwith, and̄ said in þis man*er* of wise; "D*iuine* Ie*s*u Ch*riste*,
qui fidem ho*minibus* *ser*vare p*re*cepisti, et leprosu*m* *ver*bo sanasti,
20 þis my trew felow vuchesafe to hele of his lepre, for whose luff
I was not ferd̄ to shed̄ my childre blude." And onone he was
clensid̄, & þis Ameli*us* cled hym̄ in his beste clothyng. And
all̄ þe bellis in þe place rang be *þer* one. And þis cowntes askid̄
24 whi *þai* rang & *þer* cuthe no bodie tell̄ hur. So þis Erle *with*
grete murnyng & sarow went into þe chawm*re* agayn̄, *þer* he
had slayn̄ his childer, & he fande *þaim* ligand̄ in þe bed̄, laykand̄
sam*en* in als gude quarte as evur *þai* wer. And *þer* was abowte
28 bathe *þer* nekkis ij cerkles as *þai* had bene ij rede thredis. And
þan̄ he was fayn̄, & went vnto his wyfe & tolde hur all̄ þe p*roces*,
how at it had happend̄ hym̄. And fro thens furth̄ bothe he & sho
liffid in chastitie. And a fend̄ vexid̄ so Amicus wife, *þat* onone[2] he
32 made ane ende of hur. And be strenth of þis Erle, þis Amicus went
in-to þe contre *þer* he dwelte, & ou*er*-com̄ it & made it to be subgett
vnto hym̄; & *þer* he liffid̄ many day in a holie life, & *þan̄* aft*er*ward̄
be p*roces* of tyme, Ameli*us* & Amicus dyed bothe, and wer berid̄

[1] MS. *repeats*, þe. [2] MS. ononone.

in placis far in sondre. So not-*with*stondyng, afterward be grete *mi*racle, þai wer bothe fun in[1] a grafe ligand for þ*er* trew luff. *et* c⁹.

LVI.

Amici semp*er* [mutua*m*] debent s*er*uare honestatem. 4

Valerius tellis how þat þ*er* was ij frendis, and þe tone desyrid þe toder to do for hym ane vnrightwus thyng. And he wold not do itt for hym. And þan he said vnto hym; "what is þi frenship wurth vnto me when þou wilt not do for me at I pray þe?" And 8 he answerd agayn & said, "what p*rofett*is þi frenship vnto me, when[2] þu desyris me for to[3] do for þe þat þing þat is vnhoneste, and agayn my treuthe?" *et* c⁹.

Amicu*m* mala de amico dixisse no*n* est de facili 12
credendu*m*. Infra vbi agitur de credere.

LVII.

Amicus Debet p*ro*bari ante necessitatem.

We rede how som tyme þ*er* was ij m*er*chandis in Egipte, þe tone of Egipte and þe toder of Baldac[4], þat know wele athir other be 16 þ*er* name, & luffid passandlie wele to-gedur. & þis Marchand of Baldac come into Egipte, & þe m*er*chand þ*er* reseyvud hym thankfullie, and a grete while he festid hym & all his meneya. So when a sennett was passid, þis m*er*chand of Baldac happend to falt 20 passand seke, And þai went & gatt hym lechis; and a leche felid his powce[5] & lukid his watir, bod he cuthe fynde no sekenes in hym. So at þe laste he oppynd his harte p*r*ivalie vnto þe gude man of þe howse, & tolde hym how þ*at* all his sekenes was for luff of 24 a maydyn þ*at* þis m*er*chand of Egipte had in his howse, becauce he wold wed hur vnto his wife. And when þis m*er*chand wuste at it was herefor, he gaff hym þis mayden vnto wife, and gaff hym a grete dele of gude w*ith* hur. And when he had wed hur, he 28 tuke hur & alt his meneya & wente into his awn contre. So be

[1] MS. &.
[2] MS. *repeats*, when.
[3] MS. *repeats*, forto do.
[4] MS. Waldac; Harl. MS. Daldac; Arund. MS. Baldac.
[5] MS. pownce.

proces of tyme after, it happend þis merchand of Egipte to lose his gudis & to wax passand pure, to so mekuł þat he come vnto þe contrey of Baldac bothe nakid & hongrie on ane evyneng, and þer
4 wold no man luge [*hym*]; & he went & layde hym down in a kurk porche. So þer happend þat evynyng in þe town a man to be slayn, & no man wiste who did itt. And þe men of þe town rase up & soght þis mans queller, & þaim happend to fynd þis man
8 likkand in þe kurk porche. And when þai had fon hym, þai said all þat it was he þat did þe dede; and he grauntid at he did itt, þuff all he did it nott, beyng in will to end his pouertie with dead. And þai tuke hym & putt hym in prison þat nyght, & on þe morn
12 þai had hym vnto þe galos att hang hym. And þis oþer merchand þat was his frend come with many oþer to se hym dede. And when he saw hym, onone he knew what he was, and þan he said; "Leve, ye dampe ane Innocent, ffor I slew þe man my selfe & not he."
16 And þai[1] take hym & lete þe toder go. And a lurdan, at did þe dede, stude emang oþer men & saw, & he remordid in his conciens & said; "Nowder of þies two did itt, I did it my selfe." And þan þai lete þe toder go & tuke hym. And þe iudgies had grete
20 merveł here-off, And tuke þaim all iij, & had þaim vnto þe kyng. And onone þai tolde hym all þe proces; and becauce of þer treuth he pardond þaim ilkone. And þan þis merchand of Baldac partid his gudis evyn in two, and gaff it vnto þis pure merchand, & he
24 tuke it & went agayn into his awn contrey, and afterward was als riche as euer he was.

LVIII.

Amicus in necessitate probatur.

We rede how þer was a man in a contrey þat was takyn & had
28 to þe kyngis cowrte, & sulde die. And he come vnto a man þat he luffid passand[2] wele, & prayed hym to helpe hym in þat grete nede; [*and he said vnto hym*][3], "I hafe oþer frendis at I luff als wele as I do the, & þerfor will nott go with the, bod I sall giff þe
32 a garment to happ þe with." And þan he mett [with] a secund frend þat he luffid bettir, & he prayed hym to go with hym & helpe

[1] MS. þan. [2] MS. passid. [3] Latin MSS. qui dixit.

hym̄; & he said' he wold' go w*ith* hym̄ a little way, bod he myght not tarie, he wold' co[m] sone agayn̄. And þan̄ he mett w*ith* his thrid' frend', þat he luffid' bod litill, and w*ith* grete shame he prayed hym̄ to helpe hym̄. And he ansswerd' agayn̄ & sayd'; 4 "I hafe y[it] in my mynde a little gude turn̄ at þ*o*u did me w*ith* vsurie, and yitt I sall reward t[he], ffor I sall putt my sawle for þi sawle." Frendis! ye sall vnderstond' þat þis ffurst frend' is we[*r*]ldly possessions, whilk þat when̄ we dye giffis vs bod a wyndyng clothe 8 to lap vs in. And þe second' frend' is owr kynsmen̄ and our frendis, þat[1] gase w*ith* vs vnto we com̄ att owr grafe. And þe iij frend' is almighti God', whilk þatt putt bothe His life & His sawle for His frendis when̄ He suffred' His passion̄. 12

LIX.

Amicus ecia*m* p*r*opt*er* necessitatem debet p*r*obari.

We rede how þe fadir taght his son̄ for to prufe his frende, & saide; "Take & sla a calfe & lay it in salte. And when̄ þi frende com*m*ys vnto the, tell hym̄ þ*a*t þ*o*u haste slayn̄ a man̄, 16 & pray hym̄ for to go berie hym̄ p*r*ivalie 'þat þ*o*u be not suspecte, nor I nowder; And so þ*o*u may safe my life.'" And his furste frend' at he come to & tolde þis matier ansswerd' hym̄ & said'; "Nay, bere hame þe deade man̄ w*ith* þe, for he sall not com in my 20 howse; ffor as þu hase done sall þ*o*u ansswer, for me." And so he went fro frend' to frend', & ilkone ansswerd hym̄ in þis wise. And þan̄ he come vnto a frend' of his fadurs, telland hym; And he bad hym̄ go bere hym̄ in-to his howse, and said' he sulde do it & kepe 24 it p*r*ivay enogh. And he sent oute his wife & all his howse meneya, and wente & grufe it hym̄ selfe. And when̄ þat he had done, he told' hym̄ all how he had done, & þankid' hym̄ for his kyndnes.

LX.

Amicis ecia*m* delinquentib*us* est p*ar*cend*um*. 28

Valerius tellis how att þ*er* was a tyrand in Athens, & he had a fayr doght*er*. And þ*er* was a yong felow þat luffid' hur wele and wold' hafe had hur to his wife. So on̄ a tyme hym̄ happend

[1] MS. *repeats*, þat.

to mete hur in ane oppyn̄ place, and befor̄ hur modir he kissid̄ hur. And þe wyfe went & tolde þis tyrant hur husband̄, & walde hafe garte smyte of his hede. And þis tyrand̄ ansswerd̄ agayn̄ & said: 4 "If we sla þaim þat luffis vs, what sulde we do with þaim att hatī vs?" And þus he ansswerd̄ manlie, & þoght for luf þat þis yon man̄ had vnto þis doghter of his, þat[1] he luffid̄ hym̄ agayn̄ & wold not suffre hym̄ hafe none itt.

LXI.

8 Amicis eciam Conuicia et obprobria interdum sunt condonanda.

Valerius tellis how that þer was a tyrand̄ þat on̄ a nyght satt at supper with a man̄ þat hyght Crasippus. And as þai fell̄ a 12 supper þai fell̄ att varyans. And þis Crasippus was so angrie and flate so, þat þe frothe sprang at þe mowthe of hym̄, becauce he mot not venge hym̄. Neuer-þe-les þis tyrand̄ suffred̄ hym̄ becauce he was in his howse. And on þe morn̄ when̄ he was commen̄ vnto 16 hym̄ selfe, he com vnto þis Crasippus & tolde hym̄ soberlie of his anger, and forgaff hym̄ itt.

Amici mors debet pacienter tolerari[2]. Infra de morte, xiiij.

LXII.

20 Amici falsi multa promittunt que non implent.

We rede in 'Libro de dono Timoris' how þat þer was a nygromansier, and he had a dissiple; And he fenyd̄ hym̄ þat he luffid his maister passyng wele. And he beheste his master mekle þing and 24 he wolde helpe att he war riche. And his maister thoght to prufe hym̄, whethir he said̄ treuth̄ or noght. And be his enchawntments he garte hym̄ thynk at he was ane Emperour. And when̄ it was lattyn̄ hym̄ witt þat þer was mekull̄ lande voyd̄, hym̄ þoght his 28 maister come vnto hym̄ and prayed hym̄ to be myndefull̄ of his

[1] MS. yit. [2] So in the Latin MSS. The English MS. has, tollari.

promys, and at he wolde giff hym̄ som̄ lande. And he answerd̄ agayn̄ & askid̄ hym̄ what he was, & said̄ he knew hym̄ noght. And his maister said̄; "I am̄ he þat gaff vnto you all̄ þies gud[is]; and becauce now ye ken̄ me noght, Now I sall̄ take all̄ away fro you." And with þat he v[a]nysshid̄ his enchawntement, & þer was oght nott lefte of all̄ þat hym̄ þoght he saw. In like wise will̄ God do vnto riche men̄ þat whils þai er pure promyssis enogh̄ vnto Almighti God̄; and when̄ þai er riche, þan̄ þai will̄ not ken̄ nor giff Hym̄ noght, þat is to say, giff noght for His sake. *et* c⁹ ad libitum.

Amici sunt multi ficti[1]. Infra vbi agitur de fidelitate.

LXIII.

Amor Castus in omnibus est laudandus.

We rede in 'Vita Beati Lupi' how he had in his howse a holie virgyn̄ þat was his predecessur doghter, & he luffid̄ hur passandli wele, and his howsold̄ bakbate hym̄ þerfor̄. So on̄ a tyme, befor̄ þaim all̄, he tuke hur abowte þe nekk & kyssid̄ hur, & said̄ vnto þaim on̄ þis maner of wise; "Other mens wurdis sall̄ neuer noy a man̄, how þat evur þai say, whome þat his consciens fylis noght." For he luffid God aboue al thyng, and so wiste he wele þat sho did̄; and þerfor̄ he luffid̄ hur with a meke mynde.

LXIV.

Amor carnalis peruertit in homine fidem.

We rede in 'Vita Sancti Basilij,' how þer was a wurthi man̄ þat had a fayr doghter; and he had a yong boy vnto his servand̄. And he luffid̄ þis damysell̄ so hartlie wele þat he was in poynt to dye for hur. So he went vnto a nygromansier and agreid̄ with hym̄ þat he sulde gett hym̄ þe luff hur. And he, evyn̄ befor̄ þis yong felow, raysid̄ a grete meneya of fendis, and þe grete fende said̄ vnto hym̄; "And þou will̄ at I fulfill̄ þi will̄, make me

[1] MS. facti, but Latin MSS. ficti.

a wrytyng w*ith* þi hand[1] þat þou forsakis God & þi cristendom, & at þou sal be my s*er*vand, and for to dwell w*ith* me for evur." And he grawntid þ*er*to, and wrote it & delyverd it vnto hym. And þis
4 done, þir fendis made þe harte of þis maydyn so for to kyndell in þe luff of þis [boy][2], to so mekull sho fell on hur kneis befor hur fadur & cried on hym & said; "Hafe m*er*cie on me, fadur! for I am hugelie trubled for þe luff of suche a yong man, and þ*er*for I
8 p*r*ay you latt me hafe hym to husband, or els I mon dye." And when hur fadur hard þis, he said: "Alas! what is happend vnto my dogh*ter*? I purposid to hafe marid þe w*ith* a wurshupfull man, and þou erte streken in þe luste of a yong lad." Neu*er*-
12 þe-les be cownceil of his frendis, he lete hym hafe hur, & gaff hym a porcion of his gudis w*ith* hur. And when þai had bene wed a while, sho pursayvid þat he wold nowder sayn hym nor com into þe kurk to here no dyvyne s*er*ves. And þe neghburs trowid at he
16 was not cristend; and sho went & tolde hym. And he said þai lyed, and sho said þat sho wold not trow hym bod if he wolde go w*ith* hur vnto þe kurk on þe morn. And þan he saw þat he myght no langer kepe it cownceil, and told hur all how þat
20 it had happend hym. And sho made mekull sorow, and went vnto Saynt Basyll & tolde hym. And he askid hur husbond if he wold reverte agayn to Criste; and he sayde þat he wold full fayn, bot he myght nott; "for I am sworn vnto þe devull and hafe
24 denyed Criste, & hafe written my dede þ*er*off & delyverd it vnto þe devull." And þan þis Basilius told hym þ*at* God was m*er*cifull, & if he wold shrife hym of his syn & do his penans þ*er*for, þat God wold forgiff hym. And he tuke hym and blissid hym w*ith* þe
28 cros, & put hym in a howse be his one in grete penance xlti dayes. And in þe mene while þ*er* was harde grete crying of fendis þ*at* apperid vnto hym, bod ilk day þis Basilius come vnto hym and comfurthed hym. And ef*ter* þis he tuke hym befor all his clergie
32 & þe pepull, & had hym vnto þe kurk. And þe devull come þat all men might se, & wold hafe taken hym fro hym, and þis yong man cried & said; "holie fadur! helpe me!" And þan þe devull said at all myght here; "Basyll, þou duse me wrong; for I come

[1] MS. *repeats*, writing, *here*. [2] MS. maydyn.

not to hym̄, bod he come to me, & forsuke Criste, & was sworn̄ vnto me. And þ*er*-of I hafe his writyng in my hand'[1]. And Saynt Basilł & his[2] clergie sett þ*aim* down̄ & made þ*er* prayer for hym̄, & sodanlie þis chartyr fell down̄, & þis holie man̄ tuke it vp̄ in his hand & opynd' it & shewid' it vnto þis yong man̄, & askid hym̄ if he kend itt. And he said; "ya, sur, for I wrote it my selfe." And he burnyd' it & had hym̄ vnto þe kurk, & delyvurd' hym̄ vnto his wife, & bad hym̄ be a gude man̄; & so he was evur after.

Ama*n*te*m* carnalit*er* exped*i*t elongare. Inf*r*a, Clement*is* in p*r*incipio.

Amor carnalis ecia*m* magnor*um* adiutoriu*m* requirit. Infra vbi Agitur de arte magica, ij.

Amor carnalis ecia*m* p*r*opinquis no*n* p*a*rcit. Infra de co*n*tricione, iij *et* vj.

Amor carnal*is* Cr*ist*ianos Iudeis coniu*n*gi fac*i*t. Infra de cont*r*icione, iiij.

Amor carnalis ho*min*em qu*andoque* p*er*iculo expon*i*t. Sup*r*a de Amicicia, viij.

LXV.

Andree Ap*ost*oli.

We rede in[3] 'Libris Lombardor*um*,' how som tyme þ*er* was ane olde man̄ of lxxx[4] yere olde. Ande on̄ a tyme he sayde vnto Saynt Andrew þe apostiłł, þ*at* ałł þe tyme of his life he had vsid' evur lichorie. And Saynt Andrew prayed' vnto God for hym̄ þat he myght be delyverd' þ*er*off; & so he was a while[5], bod onone he turnyd agayn̄ vnto þe syn̄ as he was wunte to do. Not-w*ith*-stondyng he bare opon̄ hym̄ a eua*n*ge[ll] wretten̄. So on̄ a tyme he come vnto þe bordelhouse to fulfiłł his luste, and onone a com*m*on̄ wom*m*an̄ mett w*ith* hym̄, & said' vnto hym̄ in þis man*er* of wise; "O! þ*o*u olde man! go þi ways! go þi ways! for þ*o*u

[1] MS. *repeats*, þerof.
[2] *After* his, maydyn, *erased*.
[3] Harl. MS. ex lege Lombardic*is*. *For* 'Legenda Lombardica.'
[4] *After* of, xl, *erased*.
[5] MS. has also, onone he fell þ*er*to, at the foot of the page.

arte þe Angell of God. And þerfor tuche me noght, ffor I se vppon
þe many mervaylis." And þan þis olde man, beyng astonyd
gretelie with þis comon wommann language, remembred how þat
4 he had vppon hym þe evangell. & þan he went agayn vnto
Saynt And[r]ew & tolde hym all, & prayed hym to pray for hym.
And þan Saynt Andrew wepid for hym & sayd; "I sall [no]
meate eate vnto tyme I know if our Lord will hafe mercie of þe or
8 noght." And so he lay in [h]i[s] prayers & fastid v dayes.
& þan þer come vnto Saynt And[r]ew a voyce þat sayd; O! þou
Andr[ew]! our Lord hase grauntid þe att þis alde man sal be savid.
Bod as þou with fastyng hase made þe lene, Right so muste hym
12 chastes his flessh with fastyng if he sal be savid." And so he did,
& fastid sex dayes brede & watir, & efterward sex monethis; &
afterward he was a gude man, & decesid in gude life. And þan
þer come a voyse vnto Saynt Andrew & said; "Be þi holie prayer[1],
16 Nicholas þat I had loste hafe I getten agayn."

LXVI.

Andree Apostoli.

We rede on [a] tyme how a yong man said vnto Saynt Andrew in
privatie; "My moder on a tyme þoght me passand fayr, & desyrid
20 me to hafe att do with hur. And when sho saw þat on no wise I
wolde consent vnto hur, sho went vnto þe iudgies of þe law &
accusid me to þaim þat I had done it with hur. And þerfor I[2] pray
þe" he said, "to pray for me, at I be nott wrongoslie putt to dead[3].
24 Not-withstondyng me had levur suffer to take my deade wronguslie,
þan[4] for to hafe corrupte my[5] moder." So on a day þis yong man
was broght vnto þe bar befor a iudge, and Saynt Andrew felowid
hym thedir; and þe moder stude furthe & accusid hur son fellie,
28 saying þat he wold hafe lyen by hur. And þis yong [*man*] stude
still & spak no wurde. Than Saynt Andrew spak vnto þe moder
& sayde; "O! þou crowelleste of wommen! be þi fals[6] luste, þow
wolde distroy þine awn son." And þan þis moder sayd vnto

[1] MS. pray.
[2] MS. he.
[3] MS. *repeats*, wrongoslie.
[4] MS. þat.
[5] *After* my, br, *erased*.
[6] *After* fals, þ, *erased*.

þe iudge; "Sur, whenn my sonn wolld hafe done þis dede with me, & I had avoydidd hymm, þann he went vnto þis mann." And þann þe iudge wex wrothe, & commandidd þis yong mann to be put in a lynn sekk, enoyntydd with pykk & tar, & so to be casten in a depe watir; and he commawndidd att Saynt Andrew sulde be put in prisonn. And þis done, Saynt Andrew knelidd downn & made his prayers, & sodanlie þer fell a grete thondre & ane erd-quake, & smate downn euerilk a mann vnto þe erth. And þis wommann was burnydd to dede with a thondre-bolte, & fell downn to assh. And þann Saynt Andrew made his prayer agaynn, & all sesidd; and þus þe iudge & all þat wer aboute wer tornydd vnto þe f[aith].

LXVII.

Andree Apostoli.

We rede how onn a tyme þe devull apperidd vnto a certaynn bisshoppp[1] þat had grete devocionn vnto Saynt Andrew, in formm & lyknes of a fayr maydenn, & saidd vnto hymm onn þis maner of wise; "Sur, I wulde be shrevenn at you & at no noder." & þis bisshoppp grauntidd, not-withstondyng it was agayns his will. And þann sho sett hur downn & saidd; "Sur, I amm yong & passandd fayr, as ye may se; and I amm a kyngis doghter, and my fader wolde hafe marid me vnto a wurthi prince, and I amm fled away & wolld not hafe hymm, becauce I had avowedd my virginitie vnto almighti Godd. And becauce I harde tell of your halines, þerfor I amm commenn vnto you for refute." Thann þis bisshoppp had grete mervayle of hur fayrnes & hur gudelie language, & sayd vnto hur; "Doghter, I latt þe witt for þi gude entent, þat what at evur I hafe sall be þine; and I pray þe þis day for to dyne with me." And þann sho ansswerd hymm agaynn & saidd; "Nay, holie fadur, desire it nott, nor pray me not þerto, þat no suspecte rise betwix vs þat myght hurte þi gude name and þi fame." And þis bisshoppp ansswerd hur agaynn & sayd; "We sall not be be our one, & þerfor þer sall no suspecionn ryse of vs." So þis bisshoppp went to meate, and þis wommann was sett enence hymm in a chayre. And all þe meat-while þis bisshoppp beheld hur, & had grete mervayll of

[1] MS. *repeats*, vnto a bisshoppp.

hur fayrnes ; & sho p*ur*ceyvid þis, & encresid hur fayrenes ay more
& more, vnto so mekle at þis bisshopp was wowndid gretlie in his
harte w*ith* flesshlie luste, vnto so mekle þat he thoght to aske hur
4 if sho wulde latt hym ly by hur. And þan sodanlie þ*er* come
vnto þe yate a pylgram, & knokkid & askid meate for Godd*is* sake.
Than þis wom*m*an desyred þe bysshopp þat he sulde hafe no
meate vnto at he had essoynyd iij questions þ*a*t sho suld ask hym.
8 And þe furste question was þis, What was þe grettest m*er*vayle &
fayrest þing þ*a*t evur God made in leste rowme ? And a messang*er*
come vnto þe pylgram & askid hym it ; and þe pylgram ansswerd
agayn & sayd, þat it was þe dyu*er*sitye & fayrnes of a mans vysage ;
12 " ffor & all men," he said, " war sam*en*, þat was fro þe byggynyng of
þe werld vnto þe endyng, yit ij sulde nott be fon to-gedur þat war
lyke in visage in all man*er* of thyng ; & all þe wittes of a man
is sett in þat litle rowm." So þis messang*er* come in & told þe
16 bisshop, & he & all men sayd þe pylg*r*am had ansswerd well.
And þan sho sent hym a noder question, and þat was þis ;
[1] Whether was hyer heven or erthe ? And he ansswerd agayn &
sayde[2] þat erth was hyer þan hevyn, " quia in celo emp*ir*io ibi
20 est corpus Chr*isti*, q*uo*d est sup*er* om*n*es celos." And when
þe messanger come w*ith* þis, sho said þatt sho sulde sende hym
a war question þan owther off þe tother was, and þat was þis;
How far space it was betwix hevyn & erth ? And þan he ansswerd
24 agayn & said; " He þat sent þe vnto me knowis þ*a*t bettyr þ*a*n I
doo, ffor I fell neu*er* fro hevyn to erthe, & he fell fro hevyn vnto
hell þ*a*t is vnd*er* þe erth, & þ*er*for he mett itt ; ffor þ*a*t wom*m*an at
bad þe spyr me þies questions is þe devull, þat putt hym in lyknes
28 of a wom*m*an." And when þe messanger harde þis, he had grete
wunder, and went in & befor all men, & told all as he bad hym.
And all att was aboute had grete m*er*vayle, and sodanlie þe devull
vanysshid away w*ith* a grete thonder & a levenyng ; and þe bisshop
32 & all þe felowschip saynyd þ*ai*m, & onone it cesid. Than he garte
send furth[3] to seke þis pylgram, & þ*er* cuthe no man fynd hym.

[1] Lat. MSS. v*bi* terra est altior celo ? Ille aute*m* respondit ; " In celo empireo, v*bi* corp*us* *Christi*."

[2] *After* sayde, & he said, *erased.*

[3] *After* furth, þis, *erased.*

Than þis bisshopp̃ come vnto hym̃ selfe, & had grete sorow for þe temptacion̄ þat he was fallen̄ in, & shrafe hym̃ þeroff & tuke his penans þerfor̄. And afterward̄ he had knowlege be revelacion̄, þat þis pylgram̃ was Saynt Andrew. And fro thyne furth̄, evur after whils he liffid̄, he had more devocion̄ vnto Saynt Andrew þan̄ he had befor̄.

LXVIII.

Angelus. Angelis fetent peccata hominum.

We rede in 'Vitis Patrum' how, on̄ a tyme, ane angell in a mans lyknes come & went with ane hermett a grete way. So þaim happend̄ com̃ be a caryon̄ þat had liggen̄ dead̄ many day, & it stynkid̄ ill̄; and þis hermett helde his nece, at he sulde nott fele savur þerof. And þis aungell̄ askid̄ hym̃ whi he helde his nece, and he ansswerd̄ hym̃ agayn̄ & said̄; "Becauce I may not fele þis savur." And þai went on̄ furth̄, & onone þai mett a fayr yong man̄ cled in gay clothyng, þat had a fayr garland̄ on̄ his head, þat rade opon̄ a gay hors in a sadle all̄ of gold̄ & sylver. And when̄ þai wer a gude way fro hym̃, þis angell̄ in a mans liknes stoppyd his nease-thrillis. And when̄ þis hermett saw, he had grete mervall̄ þerof, & said̄ vnto hym̃; "whi stoppis þou þi nece so, & stoppid̄ þaim noȝt right now?" And he ansswerd̄ agayn̄ & said̄; "yone yong man̄ þat is so prowde & full̄ of syn̄, stynkis mor̄ vglie in þe sight of God & all̄ his aungell̄, þan̄ done all̄ þe carion̄ of þis werld̄ in syght or felyng of crysten̄ men̄." *et c*ᵒ.

Angelus accusat peccatores. Infra de fideiussor[*e*]. ij.

LXVIII *a*.

Angelus actus nostros dinumerat.

As we rede of ane hermett þat had a cell̄ far fro þe watir. *et c*ᵒ. Vt infra de laborare, ij.

LXIX.

Angelus a morte corporali liberat.

Cesarius tellis how þer was a damysell̄ in a chylde liknes þat went in felowshup̄ w[ith] a thefe be þe way, & wiste noȝt what he

was. & þis thefe gaff hur to bere a paghald of gere þat he had stolñ. So it happend at þe meñ att aght þis gude folowid after þis thefe, & onone as he hard noyse of rynyng of þaim, & he gatt
4 away, & lete þis damyself alone with þis stolñ gude. And þis childe was takyñ with þis thifte & demyd to be hanged; & whenñ sho cuthe gett no skosacioñ to helpe hur with, bod at sho trewid vereli[e] to dye, sho shrafe hur vnto þe preste & tolde hym̃ all þe
8 proces. So þai went & soght þis thefe in þe wud & fande hym̃, & tuke hym̃; and whenñ he was takenñ he[1] alegid for hym̃ selfe, & said þat þis paghald was not of his, & þerfor he said þat þai at þe stolñ gude was fun with sulde suffre þe penance. And
12 þus he alegid þat þe childe sulde be dede & not he. So be cownceil of þe preste, þer was broght furth a hote yrñ to prufe þe treuth with; and þis damyself tuchid þis hote yrñ & hur hand was nothyng byrnyd. And whenñ þe thefe tuchid itt, his hand was
16 grevuslie burnyd, and so þe thiefe was hanged & þe maydeñ delyverd. So þe kynsmeñ of þis thieff wex wrothe with þis, and tuke downñ þis thieff, & hanged vp̃ þis damyself. And onone þer come ane aungell & helde hur vp̃, so at sho felid no grevans bod a
20 grete swettnes, & hard a passand swete melodie, in þe whilk it was tolde hur þat a sister saule of hurs, þat hight Agnes, was had vnto hevyñ, and at sho suld at ij [*yere*] ende after folow hur. And þer sho hang ij dayes; & þañ hirdmeñ trowid at sho had bene dead, &
24 cut downñ þe rape & went sho sulde hafe falleñ downñ; bod scho was sustenyd with ane angell & lattyñ downñ be little & litle, vnto sho stude evyñ oponñ þe erth. And þañ þe aungell sayd vnto hur; "Now erte þou fre; Go whethur þou will." And sho said sho
28 purposid go vnto þe cetie of Veroñ[2]; & onone with-in a stownde sho was sett nere þe cetie of Veroñ[2], & þañ þe aungell told hur þat sho was with-in iij myle of þis cetie. And þis happend att þe cetie of Auguste, & þat is vij day iorney fro Veroñ[2].

32 Anima purgatur in loco quo peccauit. Infra de pena. Anima punitur cum persona cum qua peccauit. Infra de penitentia *et* Purgatorio.

[1] MS. le. [2] *For* Verona.

A*n*i*m*e aliqu*ando* ab amicis iuvantur. Infra de apostata, iij.

A*n*i*m*a punitur se*cun*du*m* qualitatem pe*ccati*. Infra de purgatorio. 4

Animosus debet esse miles in bello. Infra de milite, vj.

LXX.

Annu*n*ciacio Do*mini*ca.

The feste of þe annu*n*ciacion of our ladie aght to be had in 8 grete reu*er*ens, & to be wurshuppid w*ith* grete devocion; and opon þat day aght þe Ave Maria ofte to be said, as we rede of a knyght þat was a passand ryche man, notw*ith*stondyng he went & made hym a monke in þe Ceustos ordur. And þuf att he cuthe 12 no l*ett*re on þe buke, yit for his hy burthe[1] he was taken in & putt emang monk*is*. And a maist*er* was delyverd vnto hym to lern hym on þe buke; and he cuthe lern hym no thyng bod þies ij wordys, Ave Maria. And þat he was evur h*ar*pand on, to so 16 mekill þ*at* whid*er* as eu*er* he went, or what thyng som evur he did, he was evur sayand Ave Maria. So at þe laste hym happynd to dye, & was berid w*ith* other monk*is*; and þ*er* sprang oute of his grafe a fayr lelie, and on evur-ilk a lefe þ*er*off was wreten, Ave 20 Maria, w*ith* golde l*ett*res. And þe monk*is* ran þ*er*to & grufe down in his grafe to þai[2] fande þe rute of þe lelie, & þai fand how it sprang furth of his mouthe. And be þat þai vnderstude þat he said þase ij wurdis, Ave Maria, w*ith* grete deuocion. And þ*er*for 24 our ladie wold lat þai*m* hafe knowlege.

LXXI.

Ave Maria dict*um* deuote lib*er*at ho*min*em de potestate diaboli.

We rede how som tyme þ*er* was a knyght þat was a thieff, and 28 vsid forto rob men be þe way. So on a tyme þ*er* come be þe way a man of religion, and onone he was taken w*ith* þis knyghtis men,

[1] MS. *here repeats,* yit. [2] MS. þe.

þat was thevis. And whem þai had takem hym he prayed þaim speciallie to hafe hym to þer maister; and whem he come afor þe knyght he prayed þe knyght þat he wold latt hym se att his mem;
4 and he grauntid, & garte feche att his mem. And whem þat att was befor hym, þis holie man of religion askid þis knyght if þer was att, and þai said, "ya"; and he sayd it was not sa. So þai lukid aboute þaim, & one of þaim sayd þat þe chamberlaym was
8 wantand. And þe knyght sent for hym & he come, bod yit it was with itt witt. And whem he saw þis holie man of religion, he starte bakk & glorid with his eem as he had bene wude, & wulde com no ner for noght at no man cuthe do. Tham þis holie man
12 said vnto hym; "I adiure þe in þe name of God at þou tett me what þou erte, and wharefor þou come hedur." And þam he ansswerd agaym & sayd; "Allas! now moste me nedis tett what I am! I am," he said, "a fend, & I made me like a man, & I hafe
16 wunte with þis knyght þis xiiij yere, & alway ligem in wayte if I cuthe wache what day he sayd not, 'Aue Maria'; ffor what day he had faylid þeroff, I sulde hafe strangled hym; and what day as he said þat Ave, I had nevur power om hym, nor not mot hafe. And
20 att þe tyme þat I hafe bene with hym he faylid nevur a day, bod he said it a tyme of þe day." And whem þe knyght hard þis, he was hugelie astonyd & had grete mervayle, & fett dowm om his kneis befor þis holie man, & askid hym forgifnes, & was shrevym, &
24 tuke penance and amendid his life. And þis holie man commandid þis fend at he sulde go his ways, and nevur aftur presume to dissese any creatur þat had deuocion vnto our ladie, Saynt Marie. *et c°.*

Antiphonam Regina celi Angeli cantauerunt.
28 Infra de Maria. x.

LXXII.

Antonij Abbatis.

We rede in 'Vitis Patrum,' how om a tyme as Saynt Antom lay in a den in wildernes, a grete multitude of fendis come vnto hym
32 and rafe hym, & toylid hym, to so mekle he was nerehand dead.

And his brether went & soght hym̄, & fand' hym̄ nere dede; & þai wepud & made grete sorow, and fechid' hym̄ home. So on̄ a nyght when̄ he was amendid', & all̄ his brethir was oslepe, he garte bere hym̄ agayn̄ vnto þe sayd den̄: and as he lay þ*er*, & many wowndis 4 vppon̄ hym̄, he lukid evur when̄ þir fendis suld' com̄ agayn̄. Than̄ þai come in liknes of wilde bestis, & w*ith* þ*er* hornys & þ*er* tethe þai rafe his flessh̄, & wowndid' hym̄ hugelie. Than̄ sodanlie þ*er* apperid' a m*er*vaylus light, & þies fendis fled'; & sodanlie Saynt 8 Anton̄ was hele of all̄ his wowndis. So att þe laste he vnd*er*stude þ*at* þ*er* was almighti God Hym̄ selfe; & þan̄ he said'; "A! gude Jesu! whar was þ*ou*? whar was þ*ou*? whi was þ*ou* not w*ith* me in þe begynyng, at þ*ou* mot hafe helpid' me, and helid my 12 wowndis?" And our Lord ansswerrid hym̄ agayn̄ & said'; "Anton̄, I was here, bod I abade to se þi batell̄; and becauce now at þ*ou* hase manlelie ou*er*comm*e*n̄ þine enmys, I sall̄ make þi name to be knowen̄ þurgh̄ all̄ þis werld', and þe for to be wurshuppid'." 16

Antoni*us* recreatur cu*m* f*rat*rib*us*. Sup*r*a de Abbate.
App*ar*ic*i*o. Apparet qu*and*oq*ue* deus. Infra de leproso.
Apparet qu*and*oq*ue* beata virgo. Inf*r*a de beata Maria. *et* alibi[1] in pl*u*rib*us* locis. 20
Apparent qua*n*doq*ue* angeli. Sup*r*a de ang*e*lo.
Apparent demones. Inf*r*a de Maria. viij.
Apparent mortui. Inf*r*a de morte, fere totu*m*, *et* de suffragijs. 24
Appetitus est rep*r*imendus. Sup*r*a de abstinencia, X et V.

LXXIII.

Apostasia. Apostate religionis qu*and*oq*ue* corporalit*er* puniu*n*tur. 28

We rede how þ*er* was offerd' vnto Damyanus, in an abbay þat Saynt Gregur byggid' w*ith*-in þe wallis of þe cetie of Rome, a childe be his fad*er* & his moder; and when̄ he come vnto mans age, he

[1] MS. et in alij pluribus locis.

forsuth̄ forsuke þis Abbay, & went into þe werlde, & tuke hym̄
a wyfe. So afterward̄ hym̄ happend for to fall̄ seke, and he garte
bere hym̄ vnto þis abbay, & þ*er* he lay; & on̄ a tyme, sodanlie,
4 befor̄ his wyfe & all̄ þat was aboute, he began̄ to cry faste, & said̄
þat Saynt Andrew & Saynt Gregur had bett hym̄ grevuslie; and
when̄ he had ligyn̄ a while, he said̄ at þai had dongen̄ hym̄ becauce
he went oute of þe abbay & tuke hym̄ a wyfe. And a while after
8 he sayd̄ þai bett hym̄ agayn̄ becauce he skornyd̄ pure men̄, &
wulde giff þai*m* noght; "& now," he said, "þai bete me becauce
I tuke wronguslie vi d̄ of a man̄ & wulde not giff hym̄ þai*m* agayn̄;
& now I hafe for ilk peny a lassh̄" and w*ith*in ane howr̄ or ij after,
12 he rase oute of his bed, & did on̄ hym̄ a hayr & a scapularie þat
lay by hym̄, and ran̄ vnto þe kurk̄, and said̄ þat, be þe grace
of God̄, he was delyverd̄ of all̄ þis betyng. & he garte make his bed
in þe same kurk̄, & garte a monke go vnto mes; and evyn̄ onone,
16 as þe gospell̄ was red̄, he endid̄ his life. And þe monk*is* had his
bodie to wassh̄ it, & þai fand vppon̄ his bodie wowndis & yedders
of þe betyng þat he said̄ he was bett w*ith* þase halie Saynt*tis* for þe
trispas at he had done. *et c*^{o}.

LXXIV.

20 Apostata red[*i*]ens ad religione*m* pacient*er* debet ferre qua*m*cu*m*q*ue* penitenciam.

We rede in 'Vitis P*atrum*,' how þ*at* þ*er* was ij fadurs þ*at* war
tempid w*ith* þe spiritt of fornicacion̄, & þai went into þe werld̄
24 & tuke þai*m* wyfis. So on̄ a tyme þe tone of þai*m* said̄ vnto
þe toder; "whatt hafe we won̄ in þis our vnclennes, sen̄ we
consayfe þat eu*er*lastand payn̄ mon̄ folow itt, & we hafe forsaken̄
þe life of angels? And þ*er*for̄ latt us turn̄ agayn̄, & be as we wer
28 in wilde[*r*]ness." And þai went agayn̄ vnto þ*er* cellis, and was
reclusis a full̄ yere, and had nothyng bod a porcion̄ of bread
& watir evurilk day. And when̄ þe yere was done, þe tone of
þai*m* had a pale face, & þe toder a fayr face; & his brethir askid
32 hym̄ whi his face was so pale, & he ansswerd̄ agayn̄ and said̄;
"I hafe a pale face for I had mynd̄ of þe paynys of hell̄, whilk̄ þat

I mond' hafe bod if I did penance for my syn̄." And þe tod*er* said' his face was so fayr for he thoght of þe gudenes of allmightti God', & had a grete comfurth̄ & a ioy þat he was delyverd' oute of þe paynys of hell'; & þ*er*for' he said', he had grete comfurth̄ wheñ he purseyvid' þat he was delyverd' of so grete a p*er*ell', & þañ put agayñ in so grete wurthines. And wheñ þ*er* brethir hard' þis, þai vnderstude att þai wer of evyñ penance. *et* c^o^.

Apostate reue*r*tentes freque*nter* deuocius se habent. Infra de p*enite*ncia, ij^o^.

LXXV.

Apostate aliqu*ando* ecia*m* mali peiores efficiuntur.

Cesarius tellis how þ*er* was som̄ tyme a yong mañ þat made [*hym*] of a monk of Ceustos ordur, and þuff[1] all' he was gretelie movid' be a bisshop' at was his Cussyñ to com̄ oute of þe place, yit neu*er*-þeles he wolde nott, bod abade still' & was professid', & eft*er*ward' made a preste. So afterward' be temptacioñ of þe devull', he gatt oute of his place & went vnto a grete co*m*pany of thevis; & he, þat was gude emang his brethir, was þ*er* þe warste of all'. So oñ a tyme, at þe sege of a Castell', hym̄ happend' to be hurte w*ith* ane arow, & was bowñ to dye. And meñ abowte cownceld' hym̄ to shryfe hym̄, and' he ansswerd' & sayd'; "What may shrifte p*r*ofett me, þat hase done so many grete trispasis?" And þe p*re*ste told' hym̄ þat þe m*er*cie of God was more þañ was all' hys syñ. And þañ he begañ to shryfe hym̄, & sett hym̄ dowñ oñ his kneis befor' þe preste; and God sent hym̄ swilk contricioñ þat eu*er* wheñ he begañ to shryfe hym̄, he sighed' & wepid' so sore þat he mott not speke a wurd'. So at þe laste he tuke his spiritt vnto hym̄ & sayd'; "Sur, I hafe synnyd' ofter þañ þ*er* is gravell' in þe see, and I hafe gane oute of myne ordur and felashippid' me w*ith* thevis & lurdans, & slayñ many a mañ. And if þai be savid' I moñ nott, ffor I hafe violatt & fylid' many mens wyvis, & þ*er* chuldre, & burnyd þ*er* howsis, & done many other infenyte illis." And þe p*re*ste was bod a fule & said'; "Maior est iniquitas tua qua*m* veniam m*er*caris:

[1] MS. if.

þi syn̄ & þi wikkednes is more þan̄ evur þou may gett forgiffnes off." And he ansswerd' agayn̄ & said'; "Sur, I am̄ a clark, & I hafe sene þis written, 'Quacu*m*q*ue* hora ingemisc*e*rit pecc*a*tor, 4 *et cetera* : Whatt howr̄ som eu*er* þat a synn*er* forthynk*is* his syn̄, & shryvis hym̄ clene þ*er*of, almighti God will forgiff hym̄.' And þ*er*for̄ I beseke you for Godd*is* sake to enioyn̄ me som̄ penance for my syn̄." And þan̄ þe preste said'; "I wate nevur what penance 8 I sulde enioyne þe, for þou arte bod a loste man̄." Than̄ he ansswerd' agayn̄ & said'; "Sur, sen̄ þou will not enioyn̄ me penance, I sall enioyn̄ my selfe penance; And þ*er*for̄ I bynd' my selfe to be ij M Ł.[1] yere in purgatorie; & after þat at I may hafe 12 forgifnes of my syn̄ of allmyghti God'." And þan̄ he askid þat he myght be howseld', and þis fond' p*r*este wolde not howsell hym̄. Than̄ at þe laste, he p*r*ayed' hym̄ write his confession̄ in a scrow, and at he wold' giff it vnto þe bisshopp̄ þat was his cussyn̄; and 16 þe preste hight hym̄ þ*a*t he sud' do so. And þan̄ he dyed & his sawle went vnto purgatorie, as he had bon̄ it to do. And þe p*r*este offerd' þis cedull vnto þis bisshopp̄; and when̄ þe bisshopp̄ redd itt he was passand' hevie & wepud, & said' þus vnto 20 þe preste; "þ*er* was neu*er* man̄ þat I luffid' so wele whikk, & þ*er*for̄ I sall luff hym̄ deade." And in þat yere he sente þurgh all his bisshoppryke, & garte do message & oders p*r*ayers & suffrage of halie kurk for hym̄. And at þe yere end' he aperid' vnto hym̄ 24 w*ith* a pale & a lene face, & tolde hym̄ þat be his suffrage þat he garte do þat yere for hym̄, & did hym̄ selfe, he was remytt of a M Ł yere þat he sulde hafe suffred' in þe payn̄ of purgatorie; & if he wold' do als mekull for hym̄ þe nexte yere, he said' he sulde 28 be clene delyverd' þ*er*off for evur. And þis bisshop̄ garte do for hym̄ þe secund yere as he did þe furste. And when̄ þis was done, as þe bisshop̄ was synganḋ a mes for hym̄, he apperid' vnto hym̄ in a white cowle, & w*ith* a passand' fayr face, & sayd'; 32 "Almiȝtti God reward' þe at þou hase done for me; for be þi besynes I am̄ delyverd' in þies ij yere of þe paynys of ij M Ł yere in purgatorie. And þ*er*for̄ I thanke the, for now I go vnto paridice vnto evurlastand' blis." *et c*ᵒ.

[1] M Ł. *omitted, and added above the line.*

Apostate habentes firmu*m* p*ro*positu*m* redeundi si sic moriantur saluat eos, *et* reddit eis habitu*m* monachalem. Infra de volu*n*tate que p*ro* facto reputatur. 4

Apostata a fide aliqu*ando* a deo e*ciam* corporaliter punitur. Infra de benedicta.

LXXVI.

Apostolus. Ap*osto*lor*um* memoria *et* deuocio est utilis. 8

Cesarius tellis how som tyme in þe cetie of Colayn̄ þ*er* was so grete a fyre, þ*at* a grete parte of þe cetie was brente. So þ*er* was a c*er*tayn̄ wom*ma*n̄ in þe cetie, þat wasshid' & amendid' for hur hyre all̄ þe clothis þat belonged' vnto þe kurk̄ of þe apostels. And 12 sho had a howse all̄ of wud', harde be þe kurk̄, and when̄ þe wykkid fyre was in howsis nere-hand' hur, hur dogh*ter* began̄ to bere oute hir howsshold'; & hur mod*er* bad hur lefe, & wolde nott latt hur, bod garte hur bere in all̄ agayn̄. And sho lokkid' þe dure 16 faste, & wente in-to þe kurk̄, & had grete faythe in þe apostels, & sett hur downe afor̄ þ*aim* & p*r*ayed in þis man*er* of wise; "O! ye holie apostels! & eu*er* I did' you any trew or gude s*er*ves, kepe my howse & my gudis þat is þ*er*in." Lo! þis was a m*er*valos fayth̄ of 20 a wom*ma*n̄! And þan̄ þe fyre þat burnyd', still̄ owr̄-hippid' þis lawnderer howse, so þat nowder it nor hur gudis þat was þ*er*-in was byrnyd', þuf all̄ þai wer in myddeste þe fyre; & þus hur howse was savid' þurgh̄ fayth̄, & belefe þat sho had vnto þe apostels. 24 *et* c°.

LXXVII.

Aqua quasi solida stetit non fluens.

Saynt Gregorie tellis, how at þe Cetie of Terenence[1], þe flude þat is callid' Artose bolnyd up so, þat it come vnto þe kurk of Saynt 28 Zenon̄ þe m*ar*tyr; and yit, þuf all̄ þe duris wer oppyn̄, it come not

[1] Latin MSS., apud Verenensem urbem, = Verona.

in; and it sparrid vp þe kurk-duris & þe wyndows, as it had bene turnyd into a thyng þat had bene faste as þe stone wall, vnto so mekull þat mekle peple þat was in þe kurk war sparrid in *with*
4 þe watir, & myghte not wyn oute. And yitt when þai come vnto þe kurk-dure, þai might take þai*m* wat*er* & drynk þ*er*off. And þus, þurgh þe gude p*r*ayers of þis holie m*ar*tir, þe watir was many day as a wall vnto þai*m*, & myght nott entir in-to þat holie place.
8 *et* c⁹.

LXXVIII.

Archidiaconus ad episcopatu*m* aspirans p*er*pet*r*auit homicidiu*m*.

We rede in 'Libro de Dono Timoris,' how som tyme þ*er* was
12 in Ducheland ane archdekyn þat desirid gretelie to be a bisshopp, & co*n*tyrfetid her-for þe bisshoppis deade; & he garte lay a grete stane abown þe yate at þe bisshopp vsid to go in att þe kurk att; and þ*er* was owr þe yate ane ymage of our ladie. And on a tyme,
16 as þe bisshop went befor all his felaship, & sett hym down to wurshup þis ymage on his kneis, þis stane was put down, & smate oute his h*er*nys. And onone aftre, þis archedekyn was made bisshopp, & made a grete feste at his stallyng. So at þis ffeste
20 þ*er* was a grete p*r*ince þat s*er*vid hym, & sodanlie he was ravisschid into a vision, & þ*er* he saw our ladie w*ith* a grete multitude of aungels & Sayntis, berand þe bisshopp head at þe harnys was strekyn oute off, and p*r*esent it vnto Almiȝtti God, sayand on
24 þis man*er* of wise; "dere Son! yit þis my s*er*vand hede bledis; & yit his succidur þe homycide, at garte sla hym, ioyes of his dignytie at he hase after hym." And þan our Lord askid hur whome he sulde send vnto hym. And sho said; "Lo! yonder
28 is his s*er*ver." And þan our Lorde com*m*anddid hym in payn of dethe, þat he sulde w*ith*-oute co*n*tynnance tell þe bisshopp all þat evur he had bothe hard & sene. And þan he come vnto hym selfe & wepud, & went in & told opynlie vnto þe bissho[p],
32 befor all at þ*er* was, all þat he had bothe hard & sene. And when þis bisshopp had hard hym oppynlie befor all men, he wex wude & swelte. *et* c⁹.

Archiep*iscopus* a demonibus[1] portatur. Infra de demone.

Arma religiosor*um* su*n*t vestes eor*um*. In*fr*a de Religione. 4

Arma mon*ach*i possu*n*t temp*or*e et loco ex causa[2] . . . Infra de bello.

Arnulphi Metens*is*. Infra de Remissione.

Arsenij senatoris *et* heremite. Infra de odore *et* de 8 p*eccato*, de solitudine *et* vigilia. *et* c°.

LXXIX.

Aspectus debet esse compositus.

Tullius tellis how þat Pericles[3] & Sophocles war made dukis at Athenys. And oñ a tyme, wheñ þai went to speke to-gedur in 12 a cowncelhows of suche thyngis as was necessarie vnto þe cetie, þ*er* happend'a fayr yong mañ to go be a wyndow at þai sett enence. And þis Sophocles spak vnto Pericle*s*[4] & sayd'; "Se! yond*er* gois a fayr yong mañ!" And he answerd' hym̃ agayñ & said'; "Sur, 16 it semys a mañ of cownceł, not alonelie to kepe stił his handis & his tong, bod also for to kepe his eeñ co*n*tynent from̃ ał man*er* of ydił sightis in tyme þ*at* he is at conceł."

LXXX.

Assenech̃ historia. 20

As we rede in þe furste yere of þe vij plentyfuł yeris þat was in Egipte, Kyng Pharao sent Joseph̃ to gad' sam*en* cornys þat he cuthe gett in þe bowndis of Cleopilas, of whilk regioñ Pytaphar[5] þe preste was p*r*ince. & he was a wise mañ & grete of cownceł 24 w*ith* Pharao; and he had a dogh*ter* þat hight Assenech̃, and sho

[1] MS. demonijs. Latin MSS. have, de demonib*us* deportatur.

[2] MS. leaves a space here. Harl. MS. Arma mon*ach*i possunt temp*or*e *et* loco. In*fr*a de bello. Arund. MS. Arma mon*ach*i possu*n*t t*empore* *et* loco ex *causa*. In*fr*a de bello.

[3] MS. paricles.

[4] MS. perich̃.

[5] MS. Pyckaphar.

was a passand' fayr mayden emang all opẽr; & w*ith* þat sho was passand' statelie & prowde, & thoght skorn be evur-ilk com*mon* man. And sho was kepid' so at no man saw hur. And þ*er* was
4 ioynyd' uppon þis Putyphar howse a towr, at was grete & hy, & in þe top þ*er*of was a cenacle, þat had in it x chawmers; of þe whilk þe furst was grete & fayr, & dight w*ith*-in w*ith* p*re*cious stonys; and in þat was þe goddis of Egipte, of golde & of sylu*er*, at þis
8 Assenech did sacryfice vnto. & evur-ilk day sho offerd' vnto þai*m*. And þe secund' chawm*er* lay hur clothyng in, & hur gold & hur sylver & hur p*re*cious stonys; and in þe iij chawm*er* war all þe gudis of þe lande, & þ*er* was hur buttrie; and in þe toder war vij
12 maydyns þat s*er*vid' þis Assenech, w*ith* whame spak nowder childe nor man; and in Assenech chawm*er* was þ*er* iij wyndows, ane at þe suthe, a noder at þe este, & þe iij at þe weste: & at þe northe was hur bed', onowrnyd' w*ith* gold' & sylu*er*, p*re*cious stonys, & gay
16 clothis of purpur & sylk at sho slepid' in, & þ*er* sat neu*er* man on þat bed'. And aboute þis towre was þ*er* ane entre w*ith* a hy wall, w*ith*-in þe whilk þ*er* was fayre treis & frutefull of dyvers kyndis; & þ*er* was a fayr spryng & a well. And þis Assenech was a mekull
20 large wom*man* as Sarra was, & als wise as Rebecca, & als fayr as Rachell. So þis Joseph sent vnto þis Putiphar & lete hym witt at he wald' com vnto hys place & se itt; & he was fayn þ*er*of, & lete his dogh*ter* hafe knowlege, & said' he wolde marie hur vnto hym.
24 And sho was wrothe þ*er*-w*ith*, & said' scho wold' be giffen vnto no man at was in thraldom as Joseph was, bod rather vnto a kyngis son. So as þai war spekand' sam*en*, one come & tolde þai*m* at Joseph come. And þis Assenech fled' in-to hur cenacle, vp into þe
28 topp of þe towre. And Joseph come rydand in Pharao carte, þat was all of gold', & iiij white hors drew it, & þai had brydyls all of gold'; & Joseph was cled' in a white cote & in pall & purpur wovyn w*ith* golde, & a crown of p*re*cious gold' opon his head', & aboute it
32 was xij p*re*cious stonys, & he had in his hand' a golden wand' of þe kynges, & a branch of oliff full off fatt frute. And þis Putiphar & his wife come & mett hym, and wurschippid' hym, and Joseph went in-to þis entrie, & þai sparrid' þe duris aft*er* hym. & at
36 þe laste he was war of Assenech oute at a wyndow, and sho saw

hym̄. And þan̄ sho was gretelie trubled' *with* wurd at sho had
hard' on̄ hym̄, and þan̄ sho said'; "Beholde! þe son̄ is com*me*n̄
fro hevyn̄ to shyne vppon̄ vs in his cowrs; and I wiste not," sho
said', "at Joseph̄ was þe son̄ off Godd'. What man̄ myght hafe so 4
grete fayrnes, & what wom*m*ans wambe myght bere so grete a light?"
And þan̄ Joseph̄ went vnto Putiphar hows, & þai wasshid' his fete.
And þan̄ Joseph̄ asked' what wom*m*an þat was þat he saw in
þe cenacle oute at þe wyndow, & þai tolde hym̄. & he was aferd' 8
þat sho was hevye vnto hym̄, as sho was vnto other þat sent vnto
hur messangers *with* grete giftys; & eu*er* sho keste þai*m* agayn̄ att
þai*m* *with* grete[1] skorn̄ & dedyne. And þan̄ said' Putiphar;
"Sur, my dogh*ter* is a mayden̄, & hatis evur-ilk man̄, for sho saw 12
neu*er* man̄ bod me &. the at sho saw þis day. And if þ*o*u will, sho
sall com̄ & speke *with* the." And þan̄ Joseph̄ thoght þat & sho
hatid' eu*er*-ilk a man̄, sho sulde not be vnbehuvable vnto hym̄.
And þan̄ he said' vnto hur fadur; "and your dogh*ter* be a mayden̄, 16
I luff hur as my sustre." And hur moder went & fechid' hur down̄
& broght hur befor hym̄, and hur fadur bad hur hals hur bruther,
þ*a*t hatid' all women̄ as sho did' all men. And sho halsid' hym̄
& sayde; "Ave b*e*n*e*d*ic*te a deo excelso! hayle þ*o*u blissid', com*me*n̄ 20
fro Almyghti God'!" and þan̄ he said' agayn̄; "B*e*n*e*dicat te deus
q*u*i viuificat om*n*es; God blis þe þat whikkens all creaturs." And
Putiphar bad his doghter kys Joseph̄; and sho wolde hafe done so,
& he lett hur *with* his hand' & said'; "It semys nott a man̄ þat 24
wurschuppis Almyghti God' to kys a wom*m*an̄ þat wurshuppis
mawmett*is* þat er defe & dom̄." And when̄ sho hard' hym̄ say so,
sho was passand' hevye & wepid'. And Joseph̄ was sorowfull for
hur, & laid' his hand' on̄ hur heade & blissid' hur. And þan̄ sho 28
was merie & p*a*rtid' *with* hym̄ & went vnto hur bed'. And what
for ioy & what for drede, sho fell seke, & did penans for þase fals
godd*is* at sho had wurshuppid', and forsuke þai*m*. And when̄
Joseph̄ had etyn̄, he tuke his lefe & went his way, & said' he sulde 32
com̄ agayn̄ þat day viij dayes. And when̄ he was gone, þis
Assenech did on̄ blak clothyng in token̄ of hevynes & sparrid'
hur dure, & keste down̄ all hur ydolsis, & keste hur supper vnto

[1] *After* grete, giftis, *erased.*

hundis, & putt assh opon hur head, & laid hur down on þe payment & wepid bitterlie vij dayes. And on þe viij day come Joseph & tuke hur vnto wyfe & wed hur. *et c*.

4 Asinus portat usurariu*m* ad patibulu*m*. Infra de sepultura.

Asinus custoditur a leone. Infra de Leone.

Asinus legatus trib*us* perit. Infra de legato.

LXXXI.

8 Avaricia. Auarus quanto plus congregat, tanto deus aliqu*ando* ei occasionalit*er* subtrahit.

We rede in 'Vitis P*atrum*' how þat som tyme þ*er* was a garthener, & all þat evur he gatt off his labur, he gaff it in almos, so
12 þ*at* vnnethis he kepid vnto hym selfe to fynd hym mete & clothe. So aft*er*ward be intysyng of þe devull, he lefte his almos-giffyng, & gaderd sam*en* a grete some of money þat he myght liff w*ith* in his age. So aft*er*ward þ*er* happend a surans for to fall in hys
16 lymbe, þat his fute rotid off. And he spendid all his money in lechecrafte, & was neu*er* þe bett*er*; and att þe laste, be cownceill of a gude leche, he garte cutt it off. And opon þe same nyght at it was cutt off, as he lay in his bed sorowand & mornand, þ*er* apperid
20 vnto hym ane angell & said; "Whar is now þe money att þ*ou* gaderd sam*en* to liff w*ith* in þine elde? What may þat now helpe the att þ*ou* had hope in?" And he ansswerd agayn & said, "I hafe synnyd, & I will now no mor do soo." And þis aungell tuchyd
24 his fute, & it was restorid agayn. And þe leche come to hym agayn on þe morn, & fand his fute hale, & hym gravand as he was wunt to do in þe felde. Lo! Surs, þus he was restorid for his gude dede, þuff all he lefte it, and þ*er*for ye may see at God will
28 hafe no gude dede vnrewardid.

LXXXII.

Avaricia a temp*or*ali p*ro*mocione impedit.

Saynt Gregor tellis how one þat hight Constancius, at was cussyn vnto Bonyface, on a tyme sellid his hors for xij d of gold, & he

putt þai*m* in his kiste; & in þe mene while he[1] went his way. So on̄ a tyme pure men̄ come vnto þis pope Bonyface, & askid' hym̄ almos passand' faste; & he was in þe kurk & had nothyng to giff þai*m*. So he trustid' gretelie in his cussyn̄, at he had gude, & went 4 vnto his kiste & brak it, & tuke oute þies xij golde penys & gaff þai*m* vnto pure folke. So þis Constanci*us* come agayn̄ & fand' his kyste breken̄, & w*ith* a grete rumor & a cry he come vnto the pope, & bad hym̄ giff hym̄ his xij d' agayn̄. & w*ith* his crying 8 þis pope wente into the kurk & was gretlie sterid', & evyn̄ stand-and' he liftid' upp his handis vnto allmyghti God', & made his prayer. & sodandlie he grapid' in his bosom̄ & fand' xij d' of gold', & he keste þai*m* in þis wude preste skyrte, & said'; "Behold'! now 12 þ*o*u hase þe xij d' of gold' at þ*o*u askid' me; Bod þ*o*u sall vnderstand', þat aft*er* my decese þ*o*u sall neu*er* be pope nor bysshop of þis kurk, as þ*o*u trowis to be; and all becauce off þi covatusnes, at þ*o*u will giff God no þing of þat at he sendis the." 16

LXXXIII.

Avaricia est qua*n*doq*ue* causa amissionis temp*or*aliu*m*, *et* vni*us* avaricia toti vni congregacioni nocet.

Cesarius tellis how þat a monk som tyme of Ceustus ordur, þat was Celerer, was tempid' w*ith* covatice. So on̄ a tyme in bar- 20 ganyng he begylid' a pure wedow. So it happend' þat same yere our Lord' sent such weddur þ*at* stroyed' all þe vynys þ*at* langed vnto þe abbay, so at þ*er* wyne had nowder colour nor savor. And þe abbott, seyng þis, trowed' þat it come for somwhatt at God was 24 displesid' w*ith* þai*m* fore. And he went vnto a holie mayden̄ þat hight Acelina, & besoght hur mekely at sho wold' aske in hur p*r*ayers of almyghti God', at sho mot know be reuelacion̄ what was þe cauce here-off; and so sho did'. & it was ansswerd' hur be 28 allmyghti God', þat it was for þe fraude & þe gyle þat þis celerer did vnto þis pure wedow. And yit it was said' mor vnto þai*m* be almyghti God' in þis wise; "Yit I sall tuche hym̄ w*ith* a plage." & so it happen[d] þat a knyght þat won*n*yd beside þai*m* 32

[1] *After* he, dyed, *erased.*

in þatt yere, sodanlie of itt witt, opon a night sett fyre in þ*er* lathis, & burnyd up att þ*er* warn-store at þai had of corn. And þan þe plage cesid, & þe monke shrafe hym clenelie of att hys synnys, 4 & come vnto amendment.

LXXXIV.

Auaricia retrahit ab elemosinis faciendis.

Jacobus tellis how at þ*er* was a wom*man*, & hur husband gaff hur keys & kepyng of att at evur þai had. And sho was so sparand, 8 at sho wolde giff nothyng for Goddis sake vnto pure folke, nor vnto þai*m* at mysterd. So at þe laste hur happend to dye, & hur neghburs cowncellid hur husband to dele som almos to pure folke for hur saule. And he answerd agayn & sayde; "Whils scho liffid 12 hur selfe, sho wolde nothyng dele nowder for hur selfe, nor for me; & þ*er*for I witt now nothyng dele for hur."

Auaricia *eciam* a debita oblacione in missa retrahit. Infra de obl*acion*e in offertorio.

16 Auaricia hospitalitatem impedit. infra de hospitalitate.

Auarus moriens a pecunia no*n* potest sep*ar*ari. Infra de Vsurario.

20 Aue Maria no*n* potest demon audire, sed fugit. Infra, demon.

Ave Maria liberat a potestate Demonis. Sup*r*a[1] annu*n*ciacione.

LXXXV.

24 Auditus. Audire s*er*monem impedit demon.

Jacobus de Vet*ri*aco tellis, how som tyme þ*er* was a religious man, and as he was sayand a s*er*mon in a kurk on a tyme, he saw þe devutt in þe kurk. & þ*er* he adiurid hym, & chargid hym 28 on Godd*is* behalfe, þat he sulde tett hym his name, & what he was. And þis Deuytt answerd & said; "I am a fend, & I am called

[1] MS. Supra.

Claudens Aurem, Ere sparrer. And I hafe other iij felows, and ane is callid' Claudens Cor, a noder, Claudens Os, & þe thrid', Claudens Bursam. The furst sparis a mans harte, þat he may not hafe contricion for his syn. The second sparis his mouthe, 4 þat he sall not shryfe hym, & þe thrid' sparis his purs, þat he sall make no satisfaccion nor dele none almos-dede, at his syn may be forgyffyn hym. And I my selfe sparis a mans eris, þat he sall nott here noo gude prechyng, þat sulde cauce hym to forsake 8 his syn."

LXXXVI.

Audientes verbum dei deus audiet, Et nolentes audire non audiet.

Jacobus de Vetriaco tellis, how som tyme þer was a husband-man 12 þat wald nott here of almyghti God. So on a tyme hym happend' to dye, and when he was born vnto þe kurk, & þe prestis & þe clerkis was besy aboute hys dirige-doyng, in syngyng & redyng aboute his bodie, þe crucifix, at stude vp in þe rude-lofte, lowsyd 16 his handis fra þe rude, & stoppid' his eris þat he sulde nott here þaim. And all þat was in þe kurk, when þai saw þis, had grete mervayle þeroff. And þan þe preste said vnto þe pepull; "Know ye whatkyn a tokyn þis is? ye know verelie, þat he this at lies 20 here had neuer will in all his life to here þe wurd' of Godd', nor at no man sulde speke off Hym. And þerfor he is now in þe power of þe devull; and þerfor þe crucifix now stoppis his eris, þat he here nott þe prayers þat we syng & say for hym." And so 24 þai all lefte þer prayers & wolde pray no more for hym; & þan the crucifix putt vp his armys as þai war befor. *et c*^{o}.

Audire missam est multum vtile. Infra de Incepcione. 28

LXXXVII.

Augurium aliquando est verum.

We rede in 'Historia Ecclesiastica' how on a tyme Herodes Agrippa come vnto Rome, & þer he was passand famyliari with

one þat hight Gayus, þat was þe Emperour cussyn. So on a day, as Herod was in a chariott with þis Gayus, Herod lifte vp his handis vnto hevyn & said; "Wold God at I mott se yone alde man deade, þat is Emperour, & at þou war lorde of all þis werld." And when he had hard þis Herod say so, he went vnto Tyberius, þat was Emperour, & tolde hym. And he wex passand wrothe þerwith, & garte putt Herod in prison þerfor. So on a day as þai satt in prison, he & his felous, þai war war of ane owle sytt in þe bewis of a tre. & þan one of þaim, þat was wiseste of þaim all, said vnto Herod; "dowte þe noȝt, for þou mon sone be delyverd, & be so gretelie enhawnsid & þai þat er þi frendis sal be þine enmys; & in þis prosperitie þou sall dye." So with-in a little while after, þis Tyberius dyed, and þis Gayus was chosyn Emperour. And he tuke vp þis Herod oute of prison & gretelie enhawnecid hym, & made hym þe chefe kyng in all Iurie.

LXXXVIII.

Augurrium. Sicut supra.

Josephus tellis þat when Herod come vnto Cesarie & all þe men of þe contre come vnto hym, he had on clothyng of clothe of golde & sylver. So on a day he satt in þer mote-hall, & þe son bemys shane opon his clothyng. & þai þat saw hym thought at þer was ij sonnys, one at schane on hym, & a noder at shane oute of hym; & so þai tuke a grete ferdnes for hym, to so mekull at þai said on þis maner of wise; "hedertoward we dred yone man bod as a man, bod fro hyne-furth we sall wurshupp hym abown þe natur of man"; vnto so mekull þat, þurgh þe adulacion of þe pepyll, he supposid hym selfe more for to be a god þan a man. So on a day as he satt vnder-nethe a tre, he was war of ane owle syttand in þe tre abown his head; and þerby he wiste þat he sulde sone dy, & said; "Lo! surs, I, þat am your lord, mon now dy." For he knew be þe sight of þis owle, þat he sulde dy with-in v dayes after. And onone he was smytyn with seknes, and v dayes wormes knew hym so in his bowels þat at þe laste he[1] expired & dyed.

[1] MS. de.

LXXXIX.

Augustinus.

We rede how on̄ a tyme þ*er* was a man̄ þat had a grete deuocion̄ vnto Saynt Austin̄. & on̄ a tyme he come vnto a monk þat kepid' Saynt Austyn̄ shryn̄, & gaff hym̄ a grete dele of money, & besoght hym̄ to giff hym̄ a fyngre of Saynt Augustyn̄. And þis monke [*tuke*] a noder dead mans fynger & wappid' it in a sylken̄ clothe, & gaff hym̄ it & tolde hym̄ þat it was Saynt Austyn̄ fynger. And he tuke it w*ith* grete reue*r*ens, & alway wurschippid' it als deuotelie as he cuthe, & wolde putt it to his mouthe, his eyn̄ & vnto his breste. So almighti God, seyng þe faith̄ of þis man̄, als wele m*er*cifullie as m*er*valuslie, gaff vnto þis man̄ a fynger of Saynt Austyn̄. And he went home þ*er*w*ith* in-to his contreth̄; & þ*er* it did' grete m*er*acles, vnto so mekull̄ at þe fame þ*er*of come vnto þe monast*er*ie þ*er* Saynt Austyn̄ was shrynyd'. And þe Abbott examynd' þis monke þ*er*of, & he said' at it was bod a dede mans fynger at he gaff hym̄, & not Saynt Austyns. And þe Abbott & his brethir oppynd' his fertir & lukid', & fand' þat a fynger of his was away. & when̄ þe abbott knew þe treuth̄, he putt þis monke oute of his offes, & punysshid' hym̄ grevuslie for þat at he had done.

XC.

Augustinus.

When̄ Saynt Austyn̄ liffid', vppon̄ a tyme as he satt redand' on̄ a buke, he was war of a fend' berand' a grete buke in hys armys. And Saynt Austyn̄ [1] adiurid' hym̄, & chargid' hym̄ on̄ Goddis behalfe at he sulde tell̄ hym̄ whatt was wrettyn̄ in þat buke. & he said' þ*er* was wrettyn̄ mens syns. & Saynt Austyn̄ chargid' þ*at* [*fend*], & þ*er* war wretten̄ any of his syns, þat he sulde latt hym̄ se þai*m*, at he myght rede þai*m*. & he shewid' hym̄ þe buke, & he cuthe fynd' nothyng þ*er* wretten̄ of hym̄ selfe, bod at a tyme he had forgetten̄ to say his evynsong. & he com*m*aundid' þis fend' þat he sul' abide þ*er* still̄ vnto he come agayn̄. & he went into þe kurk̄, & devoutelie sayd' his co*m*plyn̄ & divers other gude orysons &

[1] Austyn̄, *omitted and added above the line.*

prayers, & þañ he come agayñ & chargid' þis fende to latt hym̃ se þat place agayñ in þe buke. And þis fend' turnyd' þis buke ou*er* & ou*er* & soght it, bod he cuth not fynde nothyng bod a voyde
4 place. And þañ he was wrothe, & said' vnto Saynt Austyñ; "þou hase fowlie deseyvid' me. Me forthynk*is* now at evur I shewid' the my buke, for be þe v*er*tue of þi p*r*ayer þ*o*u hase done away þi syñ." And w*ith* þis he wanysschid' away & was confusid'.

XCI.

8 Ad-huc de S*ancto* Augustino.

We rede how oñ a tyme þ*er* was a wom*m*añ þat mysterd' cownceł, & sho come vnto Saynt Austyñ & fande hym̃ at his studie. And sho come vnto hym̃ & salusid' hym̃, & he wold' nowder
12 luke oñ hir nor ansswer hur. And sho stude stiłł & vmthoght hur, & trowid' þ*a*t for his halynes he wold' not behold' a wom*m*ans face. And sho come ner hym̃ and' told' hym̃ hur erand', and he wolde not ansswer hur nor als mekle as ans move hym̃. And whe*n* sho saw
16 þis, sho went away fro hym̃ w*ith* grete sorow & hevynes. And oñ þe morñ after, whe*n* he had said' his mes & þe same wom*m*añ was þ*er*-att, aft*er* þe sacryng-tyme sho was ravisshid' in hur spyritt, and sho thoght þ*a*t sho was afor' þe iugement of almighti God'; and
20 þ*er*, as sho thoght, sho saw Saynt Austyñ, faste disputand' of þe ioy of þe holie Trinytie. & as hur thoght, þ*er* was a voyse at said' vnto hur; "whe*n* at þ*o*u come vnto Saynt Austyñ, oñ þis man*er* of wyse he was disputand' of þe ioy of þe holie Trynytie; and þ*a*t
24 he thynkys oñ wele enogh. Bod go now vnto hym̃ boldlie, & þ*o*u shałł fynd' hym̃ meke enogh, and he sałł giff þe gude cownceł." & sho did so; & he harde hur w*ith* gude wiłł & gaff hur his beste cownceł.

XCII.

28 Ad-huc de S*ancto* Augustino.

Som tyme þ*er* was a mañ þat was ravisshid' in his spiritt, & he saw many Saynttis in grete ioy; & emang*is* ałł o þ*er* hym̃ thoght þat he cuthe not se Saynt Austyñ. And he spyrrid' one of þe

Saynttis whar Saynt Austyn was, and he answerd' agayn & sayd'; "Saynt Austyn is in a hy place; þer he is disputand' of þe ioy of þe holie Trinytie. Thus men may Se þat he is a holie Saynt."

XCIII.

Avis. Avium Vanitas siue ludus grauiter punitur.

Petrus Clunacensis[1] tellis how som tyme þer was a knyght þat was in purgatorie, whilk þat was a gude man & luffid wele for to herber pure folk; bod whils he liffid' he had a grete delectacion to layke with fewlis; and when he was purgid' in purgatorie of all his oþer synnys, þat for þis syn þer come evur vnto hym a thyng like a burde, & gretelie turment hym. *et c°.*

XCIV.

Avis oratio est exaudita aliquando.

Cesarius tellis how som tyme þer was a burd' þat was lernyd' to speke. So on a tyme sho flow away in þe feldis, & þe Goshalk sewid' after hur & wold' hafe kyllid' hur. And when sho saw hym com, as sho was lernyd' at home, sho began to cry, & sayd'; "Sancte Thoma! adiuua me! A! Saynt Thomas, helpe me!" And onone þis goshalk fell down dead, and þis burd' esskapid' & had none harm. Lo! surs, what vertue it is to call on Saynt Thomas, martir of Cantyrbery, in any tribulacion!

XCV.

Baptismus in forma debita debet celebrari.

The Cronycles tellis how som tyme þer was a bisshopp of Arryans[2], and on a tyme he baptisid' a man þat hight Barba. And he said' in þis maner of wise; "Baptizo te, Barba, in nomine patris per filium, in spiritu sancto per filium et spiritum sanctum," to þe purpos þat he wold' shew whilk of þaim was leste. And sodanlie þe watir was away, and he þat sulde hafe bene crystend' ran vnto þe kirk, & was cristend' þer.

[1] MS. Climacensis.

[2] Harl. MS. episcopus arrianus.

XCVI.

Balliuus no*n* debet poni in officio paup*er* vel auarus.

Valerius[1]. We rede how þat whem̃ þ*er* was a varyans emang
þe senaturs of Rome, whethir of ij men̄ at was ordand þ*er*to sulde
4 be sent for a speciall erand vnto þ*er* captan̄, So þai vmthoght þai*m*
at þai wold aske cowncell att Sup*er*cipius[2] Affricanus, at was a
lernyd man̄ & dwelte emang þai*m*. And so þai dyd, & þai all
abade of his ansswer. And when̄ he saw þies ij men̄, of whilk þe
8 tone sulde be sent furth̄ þis message, he consydurd at þe tone
of þai*m* was pure & covatus, & þe toder ryche & sparand & bod
a chynche, [&] he sayd vnto þe senaturs in þis man*er* of wyse; "Me
plesis not at nowder of þies sulde be sent þis message; ffor þe tane
12 of þai*m* hase noght, and no man*er* of þing is enogh̄ vnto þe toder;
& þ*er*for such men̄ sulde be no baillays, nor go no messagies."

XCVII.

Balliuor*um* freque*n*s mutacio non est vtilis.

We rede how on̄ a tyme Tyberius Cesar askid Josephus whi he
16 wold not change ofte his Baillays & his s*er*vandis, [&] he ansswerd
agayn̄ & sayd þ*a*t he wold spare þe peple; ffor baillays & s*er*vand*is*
þ*a*t er long in offes hase ans enogh̄, & will not all-way be gad*er*hand
vnto þ*er* selfe; & eu*er* þai þat er putt in of new er gredye, & gaders
20 sam*en* vnto þ*er*selfe all þat evur þai may. "And þis," he said,
"I can̄ shew you be exsample of a man̄ þat was wowndid & lay in
þe way. And a grete multitude of fleis come vnto his wownd
& satt þ*er*-on̄ & bate hym̄; & he was so sore þat he myght nott
24 remew þai*m* away. So þ*er* come a man̄ & fand hym̄ & had com-
passion̄ on̄ hym̄, and onone he drafe away þies fleis & killid þai*m*
at satt vppon̄ his wownd. And þan̄ þe wowndid man̄ said vnto
hym̄ on̄ þis maner of wise; 'Thow hase done me ane ill turn̄, ffor
28 þe fleis at þ*o*u hase slayn̄ & dongen̄ away war now fillid w*it*h
my blude, & þ*er*for evur þe langer þai wold hafe bytten̄ me þe les.
Bod þe fleis þat will com̄ vnto my wownd of new, will bite me war

[1] MS. We rede how þat Valerius, when̄, &c. [2] *For* Scipio.

& þai wold' hafe done; & þerfor me had levur at þai had byddin styll, [*þan*] þatt other þat er hongry sul' com & pryk me war þan þai did.'" *et c*⁹.

XCVIII.

Balliuus hic iniuste iudicans alibi iudicabitur.

We rede in 'Libro de Dono Timoris,' how þat[1] on a tyme a philosophur, when he saw a thief led to be hanged' *with* a baillay, this philosophur said'; "Lo! þe gretter thieff ledis þe les thieff to hangyng." And so it happens oft sithes now-of-dayes; ffor commonlie þe lytle þieff is hanged, Bod his resettyr & his mayntynnu*er* is savid'. *et c*⁹.

XCIX.

Balliui frequent*er* mun*er*a recipiunt s*ed* no*n* faciunt quod p*ro*mittu*n*t.

Som tyme þ*er* was a ballay of a grete lordshup, þat made a feste grete and' costios vnto þe weddyng of a son of his. So þ*er* was a tenand' in þe lordshup, þat had a grete cauce þ*er* in þe cowrte to be det*er*mynd' befor þe Stewerd'. And agayn þis baillay son sulde be wed, he come vnto þe baillay & said'; "Sur, I p*r*ay you stand for me befor þe stewerd' in þe courte, at I may hafe ryght, & I sall giff you a fatt cow to yo*ur* son weddyng." & he tuke þe cow & sayd' þat he sul'. So þis mans adu*er*sarie harde tell here-off, and he come vnto þis baillay wyfe & gaff hur a fatt ox, & besoght hur at sho wold' labur vnto hur husband þat he wold' answer for hym agayns⁹ his adu*er*sarie in þe courte. And sho tuke þe cow & laburd' vnto hur husband, & he p*ro*mysid' hur at he sul' fulfill hur entent. So bothe þe p*ar*ties come into þe courte afor þe Stewerd', & put furth þ*er* cawsis, & þe baillay stude still & spak not a wurd for nowdur of þai*m*, vnto so mekyll at he þat gaff þe ox was like to be castyn. And þe man þat gaff hym þe ox said' vnto þe baillay; "Sur, whi spekis nott þe ox?" and þe baillay

[1] MS. þan.

ansswerd hym agayn & sayd; "ffor suthe! þe ox may nott speke, ffor þe cow is so fayr & so gude þat sho will nott latt hym speke."

Hec fabula valet ad quoscu*m*q*ue* iudices, *et* q*uod* mune*r*a pe*r*ue*r*tu*n*t iudici*um*, *et* q*uod* mulieres sepius optinent magis q*u*am viri.

C.

Basilius.

We rede how som tyme þ*er* was a holie hermett, þat saw þis Basilius on a tyme walk in his pontificall abbett; & he þoght dedeyn, & had a dispyte þ*er*att, & demyd in hym þat he had a delectacion & a pride in þis clothyng. So sodanly þ*er* come a voyce vnto þis h*er*mett, & sayd on þis wise; "Thow hase more delectacion in grapyng of þi catt tayle, þan Basilius hase in his gay pontificall clothyng." *et c*ᵒ.

Basilius Iuuene*m* a diabolo eripuit. Sup*r*a de amore. Basilius morte*m* Iuliani apostate p*r*ocurau*i*t. Inf*r*a de vindicta.

CI.

Basilius oracione sua mortem sua*m* p*r*olongari fecit.

We rede þat when Saynt Basyll was seke & drew nere vnto his deadward, he com*m*andid to gar feche vnto hym on þ*a*t hight Joseph, þat was a Iew, whome þ*a*t he had sene be reuelacion at sulde be a crysten man. And þis Joseph was passand con*n*yng in grapyng of þ*er* vaynys at war seke, and he come vnto hym & felid his[1] vaynys. And Saynt Basill askid hym how hym thoght of hym[2], & he ansswerd agayn & sayd[2]; "Sur, þ*o*u sall dye or þe son sett." And þan Saynt Basll sayd; "what & I dye nott or to-morn?" And þis Jew said; "Sur, þat may not be; for þ*o*u erte bod a dede man; for vnnethis will þi life & þi saule byde sam*en* ane howr." Than Saynt Basill sayd vnto hym; "what will þ*o*u

[1] *After* his, fel, *erased.* [2] MS. *repeats, from* &, *to* sayd.

say & I liff vnto to-morn at vj of þe clok?" And þan þis Jew
ansswerd' agayn & said'; "and þou liff, I wote wele þat I mon
dye." And þan þe Saynt ansswerd' hym agayn & said'; "fforsuth
þou sais suthe, for þou salt dye fro syn and liff vnto Cryste." And 4
þe Jew ansswerd' hym agayn & sayd'; "I wote what þou says, and
if þou liff so salt I do." Than þis holie man made his prayer vnto
almyghtti God' at his life mott be ekyd', at þat man mott be savid'.
So þis Jew went his wayes & come agayn on þe morn, and fand' þis 8
holie man liffand'. And he felt down on his kneis and wurshuppid'
crystemmens Godd'. And þan þis holie man, yitt als itt as he
myght, rase up & went vnto þe kurk, & baptisid' hym his awn
handis. And when he had done, he went home agayn & layed' hym 12
down; and abowte none of þe same day he passyd' vnto almighti God'.

CII.

Basilius veniam *pro peccatis* mulieri impet*r*auit.

We rede how *þer* was a wom*man* þat wrate att hur synnys in
a bytt; and emang*is* att o*þer* sho wrate a grete syn at sho had 16
done, & þis bytt sho delyverd' vnto Saynt Basytt & prayed hym to
pray for hur þat hur synnys myght be forgiffen hur. And he sett
hym down on his kneis & made his prayers for hur. And þan he
oppynd' þis bytt, & þis wom*man* w*ith* hym, and att hur synys war 20
away, out-take þis grete syn. And þan sho prayed' hym, þat as he
with his prayers had gettenn hur forgifnes of att hur od*er* synys, at
he wold' so pray for hur att sho mott be forgiffen of *þat* syn. And
he bad hur go away from hym, & sayde he was a synn*er* & mysterd' 24
forgyfnes of his syn als wele as sho did'. And sho wolde nott away,
bod abade stitt cr*i*and' on hym to pray for hyr[1]. And he bad hur
go vnto Saynt Effrem, & he myght grawnt hur at sho askid'. And
when sho come att Saynt Effrem & told' hym, he sent hur agayn 28
vnto Saynt Basytt & bad hur go fast, at he wer nott dead or sho
come. And when sho come, men was berand' hym vnto his grafe.
And þan sho began to cry & said'; "att-myghti God deme betwix
þe & me; for when þou might hafe prayed for me, þou sent me 32

[1] MS. hym.

vnto a noder." And sho keste þis bilt vpp[on] his bere, & *with*-in a while sho tuke it agayn & opynd it, and fande alt hir syn clene done away oute þ*er*off.

4 Bede p*res*bit*er*i. Infra de p*re*dicacione. I.

CIII.

Bellu*m*. Bellare no*n* expedit sine magna causa.

We rede how þat Cesar Augustus, þat was moste noble in batayle, eu*er* denyed to take bateli on hand bod if it war mor for 8 hope of avayntage þan[1] drede of harm. For he saide þat in were a little p*r*ofett myght nott make amend*is* vnto þe grete harm þat com*m*ys of feghtyng; "ffor," as he said, "& a man fysshid w*ith* a huke alt of gold & gatt a little fyssh, & at þe laste his huke war 12 broken away, þe takyng of þ*a*t fyssch myght not make amendis vnto þe los þat he had of his golden huke."

CIV.

Bellantes debent esse cauti *et* exp*er*ti.

Justinus tellis how þat kyng Alexander chose not to go w*ith* 16 hym in his weris yong men, nor þai*m* þat was in þe[2] flowr of þ*er* youthe[d][3], bode alde knyght[*is*] þat war wise, & had vsyd batels & cuthe gyff gude cownceli, at had bene in weris w*ith* his fadur. And suche men he trustid for gude knyght*is* & made þai*m* maisters 20 of his chyvalrie. And he sayde þat in batayli a man sulde nott þink of cowardnes nor of fleyng away, bod rather of havyng victorye, and at a man suld giff no truste vnto his fete, bod vnto his wapyn þat was in his hand.

CV.

24 Bella procurat Diabolus frequent*er*.

We rede how on a tyme when þe grete Emp*er*our Henrie at a grete cetie held his whisson-tyde, a little befor mes, when þai sett burdis in þe hall, þ*er* began a grete fray, so þat grete blude 28 was shed betwix þe chamberlayns of þe archbysshopp & þe Abbott

[1] MS. þat. [2] MS. þ*er*. [3] MS. youther.

of Sulden; and all for ather of þaim wold' hafe sett þer lordis sete next þe Emperour sete. For þe Abbott of Suldan fyndyn vnto þe emperour when hym mysters, LX Ml of harnessid' men. And herfor he had a privalege of old tyme grawntid', þat he sulde att 4 grete festys sytt nexte þe Emperour on his right hand. So þe partis onone war stillid' & þe mes begon. And when þai war att þe laste end of þe sequens, & had songen þis vers; "hunc diem gloriosum fecisti"; onone all þat was in þe kurk hard' a voyce say 8 þus; "hunc diem bellicosum Ego ffeci." And in confusion of þe fend', þe Emperour garte begyn þe sequens agayn with grete deuocion; & all þe meate at was ordand' for hym & his meneya, he garte dele it furth-with vnto pure men for Goddis sake. *et* c°. 12

Bellare possunt religiosi cum armis[1] in spe diuini auxilij, defendendo ius summum. Infra de Religioso.

Bellare nesciunt homines concordes. Infra de Con- 16 cordia.

Bellant eciam aliquando post mortem inimici. [[2] Infra de Odio.]

CVI.

Beneficia impensa eciam bruta animalia recognoscunt. 20

Damianus tellis how som tyme merchandis of Venys wer opon þe se, & gretlie vexid' with stormys, so at þai wyste neuer whar þai war. So att þe laste þai fand' ane Ile in þe see, & þer þai landid' & tuke þaim ffressch water & wud, & such as þaim nedid'. And 24 þai cuthe fynd no creatur þer bod wilde bestis. So at þe laste, as a meneya of þaim went vp in a cragg to gett þaim wud', þai fande how þat a dragon had taken a lyon & wold' hafe devowrid' hym & drawen hym into his den; and þai fell on þis dragon with 28 þer wapens & kyld' hym, & delyverd' þe lyon & lete hym go. And evur-ilk day als lang as þai lay þer, þis lyon was nott vnkynd', & he broght þaim owder a swyne or a schepe new slayn, a little

[1] Latin MSS., sine armis. [2] Reference from Lat. MSS.

befor none of þe day, evyn̄ in þe skyn̄ as he had taken̄ itt. Lo! how frendlie ane vnresonable beste rewardid̄ þai*m* þat did̄ hym̄ gude & savyd̄ his lyfe. *et* c^9^.

CVII.

4 Beneficia conferenda sunt Dignis.

Seneca tellis þat he þat hase bene*f*ice in giffyng sulde do as þai do at playes at þe ball̄; for & a man̄ caste a ball̄ fro hym̄ to a noder, & he to hym̄ agayn̄, No doute, of patten̄ from̄ þe tone of
8 þai*m* it will̄ fall̄ vnto þe erth̄. Bod a gude player will̄ vmwhile caste þe ball̄ ferrer & vmwhile nerrer, at he at is a gude player may play w*ith* hym̄. Right so sulde it be betwix hym̄ þ*at* giffis þe bene*f*is & hym̄ þ*at* takis it, for he þat giffis it sul̄d̄ se þ*at* he
12 þatt he gaff it to war able for to take it, & kepe it fro þe erthe; þat is to mene, þat he cuthe reule it to þe plesur of God̄.

Beneficia acquisita male malu*m* exitu*m* habent. Infra De Blasfemia.

16 Beneficia multa ecia*m* p*r*estat deus[1] inuitis. Infra Inuitus.

CVIII.

Benedictio. Bene*d*icendus est cibus *et* potus an*te*qu*a*m sumatur.

20 We rede how þ*at* þ*er* was som̄ tyme a holie mayden̄ in a monas-te*r*ie of virgyns. And on̄ a day as sho went into hur garthyn̄, sho saw ane herbe þat is callid̄ letes, and sho desyrid̄ to eate þ*er*on̄ gretelie; & sho tuke þ*er*of & blissid̄ it nott & ete þ*er*-on̄, for sho
24 forgatt at bliss it. And onone sho was taken̄ w*ith* a fend̄ & fell̄ down̄; and þ*er* come vnto hur a holie man̄ þat hyght Equirius, & p*ur*seyvid̄ þat a fend̄ was in hur, & com*m*andid̄ hym̄ to go oute of hur. And þan̄ þis fend̄ cryed̄ & said̄; "Allas! whatt hafe
28 I done? I satt opon̄ þe letes, & sho come & tuke me vp̄ & bate me." & vnnethis for all̄ þis holie mans com*m*andment, wald̄ he go oute of hur. *et* c^9^.

[1] MS. *here repeats,* eciam.

CIX.

Benedicti Abbatis.

Saynt Gregur tellis how on̄ a tyme opon̄ passh̄ day þ*er* was a gude holie preste, & ordand̄ hym̄ bettyr meate in wurshup̄ of þe day. And our Lorde apperid̄ vnto hym̄ & sayd̄; "Thow ordans 4 delicious meattis for þi selfe, & my *ser*vand Benett, in such a place, suffres grete honger." And onone þis p*re*ste rase & tuke meatt w*ith* hym̄ & soght hym̄. And at þe laste w*ith* grete labur & sekyng he fand hym̄, & sayd vnto hym̄; "Ryse, & lat vs take 8 vs meate & drynke to-gedur, ffor þis day hafe I broght þe meatt, and it is passch̄ day." And he ansswerd̄ agayn̄ & sayd̄, "I knaw wele þat þis day is passch̄ day, ffor cauce att þ*ou* erte com*me*n̄." And he had bene so lang oute of mans felaschup̄ þat he had̄ clene 12 forgetten̄ what day att passh̄ day was. Than̄ þis p*re*ste said vnto hym̄; "ffor*s*uthe þis day is þe solempnitie of þe resurreccion̄ of our Lord̄, and þ*er*for̄ as þis day it acordis nott for þe to lyff in abstinens; ffor I was sent vnto the and bedyn̄ bryng þe meatt." 16 And þan̄ þai bothe thankid̄ almyghti God & sayd̄ þ*er* p*r*ayers, & tuke þai*m* meat to-gedur in wurshup̄ of þe resurrecion̄ of our Lord̄. *et* c^{o}.

CX.

B*e*nedictus Diabolu*m* expulit a iuuene. 20

We rede how som̄ tyme þ*er* was a monk þ*at* hight Gregorie, and in no wise he myght nott lang abyde att dyvyne *ser*ves, nor at his p*r*ayers, bod evur when̄ his other brether sayd̄ þ*er* p*r*ayers or þ*er* serves, onone he went furth̄ and made hym̄ to do som̄ other labur. 24 So on̄ a tyme his Abbott, Saynt Benett, was war of a lytle blak boy led hym̄ oute be þe shurte of his clothis. So on̄ a day when̄ he went furth̄, & þis lurdan̄ led hym̄ oute, þan̄ Saynt Benett strake þis yong monk w*ith* a wand̄ & bad hym̄ go in agayn̄, 28 & abide in his p*r*ayers as his other brethir did̄. & so for ferd̄ of þis strake of Saynt Benett, þis fende at was in a blak boy lyknes durst nevur after com̄ & feche hym̄ furthe. *et* c^{o}.

CXI.

Benedictus spiritum elacionis a iuuene expulit.

Saynt Gregur tellis þat oñ ane evynyng whenñ þis holie mañ was at his supper, þer stude befor hym̃ a yong gentylmañ þat come
4 of a hy kynrid, & helde þe candyll. So þis yong mañ was prowde, & þoght scorñ þat he sulde hold þe candyll, & sayd with-in hym̃ selfe oñ þis maner of wyse; "what is he þis at syttis att supper & I holde candell vnto and duse such serves? what am̃ I þat I sulde
8 seryff hym̃ þis?" and þañ þis holie mañ sayd vnto hym̃; "Bruther, Cros & mark þi harte! what is þat att þou spekis vnto þi selfe?" and he callid one of his brethir & commanddid hym̃ to take þe candill fro hym̃ & halde it, & commawndid hym̃ to go vnto
12 hys chambre & take his reste. & þis yong mañ was so asshamyd þat he knew his thoght, þat neuer after he was prowde nor thoght disdeingne to done hym̃ serves. *et c*^{o}.

CXII.

Barnardus.

16 We rede how oñ a tyme as Saynt Barnard was prechand, and all þat was aboute hym̃ lythed hym̃ with gude deuocioñ, per entred into his harte suche a temptacioñ þat, as hym̃ thoght, rownyd vnto hym̃ & sayde; "Behalde, & se now how wele þou prechis, & how
20 gladlie þatt þe pepull heris þe, & how wyse and wyttie þou erte callid in þi prechyng!" And þis holie mañ, felyng hym̃ selfe styrrid with þis temptacioñ, tarid a while in his sermoñ, and or he passyd any forther or made ane ende, he begañ to wax hevy &
24 pensie for þis thoght. And onone he was comfurthid þurgh þe helpe of allmyghti God. And privalie he ansswerd vnto þis temptacioñ in þis maner of wise; "þou fals temptacioñ! be the I begañ nott, nor be the I sall nott end." And þañ he procedid
28 in his sermoñ & made a gude ende. And onone þis temptacioñ recedid away, and he had it nevur after.

CXIII.

Ad-huc de S*ancto* Barnardo.

We rede on̄ a tyme þat as Saynt Barnard' rade in þe contrey, hym̄ happend to be harbard at a gude husband' howse. And when̄ þai had suppid, þis husband sayd vnto hym̄; "Sur, what aylis you at ye forsake þe labur þat is in þis werld' & gase vnto religion̄? for in your p*r*ayers ye may hafe als gude a thoght here as þe*r*." So Saynt B*ar*nard tellid' hym̄ many cawsis, & at þe laste he thoght he wold' ou*er*com̄ hym̄, & sayd'; "Go a little from̄ vs, & say þi pat*er* nost*er* w*ith* all̄ þe entente & gude deuocion̄ at þ*o*u can̄, & if þow end it & þinke of no noder þing or þ*o*u hase done, I sall̄ giff þe my hors; & beheste me be þe faythe of þi bodie, þat & þ*o*u thynk of any other þing, at þ*o*u sall̄ tell̄ me." And þis husband was glad & grawntid' here-to, trowyng to wyn̄ þis hors, & went a litle asyde, & baldlie went in hand' w*ith* his pat*er* n*oster* & sayde it. & when̄ he wa[*s*] skantlie at þe myddest þ*er*of, a besy thoght smate in his harte, & þat was þis; þat & he wan̄ þe hors, whethur he sulde hafe þe sadle & þe brydill̄ w*ith* hym̄ or noght. And þis done, w*ith* grete contricion̄ he went vnto Saynt Barnard agayn̄, and told' hym̄ what þoght come in his mynde in þis p*r*ayer-saying: and þus he had not þe hors. & fro thens furthe, he had nevur p*r*esu*m*pcion̄ in his mynde of his p*r*ayers-saying w*ith*-oute temptacion̄ neu*er* after.

CXIV.

Ad-huc de S*ancto* Barnardo.

On a tyme as Saynt Barnard come into Normundie, a wom*man̄* come vnto hym̄ & tolde hym̄ þ*a*t þe space of vj yere sho was gretlie tempid' w*ith* a fend' to fall̄ vnto lichorie, eu*er* when̄ sho was in hur bed'. And ay it bad hur at sho sulde nott tell̄ Saynt Barnard þ*er*off. And Saynt Barnard' gaff hur his staff, & bad hur þ*a*t, when̄ sho went to bed, sho sulde lay itt in hur bedd by hur; and sho did so. & onone he come, bod he myght not com̄ nere þe bedd'. And þan̄ he thred hur, & said' þat when Saynt Barnard was gone he

sulde venge hym opon hur. & on þe morn sho went vnto Saynt Barnard & told hym; & he garte call samen all þe peple vnto þe kurk, and commawndid þat ilk man sulde hafe a candyll byrnand in his hand. And with alle þase candels he cursid þis fend & entirditid hym, & [1] commawndid þat he sulde neuer fro thens furth com att þis wommann agayn. And þus sho was delyverd fro all þis illusion of þe fende.

CXV.

Blasfemia in deum grauiter punitur.

Som tyme þer was a man þat had a son of xv yere age, whilk þat he luffyd passandlie wele, & broght hym vp tenderlie. And þis childe had in condicion þat when any thyng displesid hym, onone he wolde blasfeme þe name of God. So þe pestelence come & tuke it, so þat it burd dye. & when he had þe spottys þe fadur held hym vp in his armys; and þis childe saw wykkid spirittis com vnto hym-ward & said; "helpe fadur!" And when his fadur saw hym quake for drede, he askid hym what at he saw; & he ansswerd agayn & said, þat ill men come vnto hym & wolde take hym; & he began to blasfeme almyghti God, & with þatt he swelte.

Blasfemus per oracionem eciam post mortem ad penitenciam reuocatur. Infra de Oracione. ij.

CXVI.

Blasfemus visibiliter a deo punitur.

Damianus tellis how þat in Burgundie þer was a proude clerk & a covatus. So hym happend, be power at was gyffen vnto hym, to take wranguslie vnto hym selfe þe kurk of Saynt Maurys. So on a tyme as he hard mes, in þe end of þe gospell he hard þis clauce red; "Qui se humiliat exaltabitur, *et* qui se exaltat humiliabitur," [&] þis wrichid clerk made a skorn þerat & sayd þat it was fals. For he said, & he had mekid hym unto hys enmys, he had not

[1] MS. gaff a commawndid.

had þe riches & þe prophett of þat kurk. And furth-*with* a levynnyng like a swerd' went in at þe mouthe of hym̄ þat spak, as he was spekand, & onone it killyd' hym̄. *et* c^o^.

CXVII.

Aliqu*ando* blasfemus corporalit*er* punitur.

Damianus tellis þat at Bolayn̄ ij frendis at wer gossops satt to-gedur sam*en* at meate at a feste; and þai war servid' of a boylid' cokk. & þe tone tuke his knyfe & kutt it in sonder in pecis; & he putt þ*er*on peper & musterd'. And when̄ he had done, þe toder sayd vnto hym̄; "Gossop̄, þou hase brokeñ þis cokk so þat, & Saynt Petur wolde nevur so, it myght nevur com̄ sam*en* agayn̄." And the tod*er* answerd' hym̄ agayn̄ & sayd'; "Not now, & Saynt Petir, bod also & Criste hym̄ selfe wold' com*m*awnd', þis Cokk sulde nevur ryse." And onone as he had sayd', þis cokk starte vpp̄ w*ith* his fedurs on̄, & clappid' sam*en* hys wengis & krew; & þai mot se clefe in his fedurs att̄ þe liquor at was putt on̄ hym̄. & w*ith* þe sprenclyng of his wengis, þe pep*er* & þe sauce light vppon̄ bathe thies gosseps, & w*ith* þat þai wer strekeñ w*ith* a lepre whilk held' þai*m* vnto þ*er* lyvis end', & made ane end' of þai*m*.

CXVIII.

Blasfemus aliqua*n*do statim vita p*r*ivatur.

Cesarius tellis how on̄ a tyme ij men̄ played' at þe dyce, and when̄ þe tane of þai*m* began̄ to lose, he began̄ to wax wrathe w*ith* þe toder & speke grete wurdis, & rauie & flite w*ith* God' for þat he wan̄ nott. And þe tod*er*, when̄ he hard' hym̄ flite w*ith* God' & speke grete wurdis, flate w*ith* hym̄ agayn̄ & bad hym̄ hold' his tong; & he wold' not, bod evur when̄ he loste, blasfemyd' owder God or our Ladie. So as þai satt threpand þus, þai*m* þoght þai hard' a voyce aboue þai*m* þat sayd'; "I hafe suffred' hedur-toward' iniurie & wrong to be done vnto my selfe, bod I will̄ nor may not suffre no langer þe iniurie & wrong done vnto my moder." And onone he þis att laste, as he lenyd' opon̄ þe tabels, was sodanlie

strekyn *with* a wown þat att men myght se, & bafid' att his mouthe & swelte.

Bos totus vno die ab uno com*m*estus est. Infra de
4 com*m*estione.
Bubo aliqu*ando* est signu*m* eventuu*m* futuror*um*.
Sup*r*a de augurrio.

CXIX.

Bupho. Mirabilis fabula de Buphone.

8 Cesarius tellis how som tyme in þe Dioces of Colayn, a man þat hyght Theodoricus hurte a tade, & when he had hurte hur sho stude vp ayeyns hym on hur hynderfete; & he waxed' wrate *þerwith*, & tuke ane yrn & slew hur. Bod, att is m*er*valus to tell,
12 sho gatt life agayn, & in a purpos to venge hur, sho persewid' aft*er* hym; & ans or twyce eu*er* w*ith* a spade he smate hur in sonder. At þe laste he burnyd hur, & it p*r*ofettid' hym no thyng; to so mekull þat, for ferde of hur, he durste not slepe in no place apon
16 þe erthe, vnto so mekull *þat* on nyghtis he garte hyng his bed att a hy balke. So on a day hym happend' ryde on huntyng & a felow w*ith* hym, & he sett spell on ende & tolde hym all þe cace. Sodanlie he lukid' behynd' hym, & þis tade was clymmand' in his hors tayle &
20 walde fayn hafe bene att hym, and he began to cry. And his felow sayde; "Be war! for þe devull is in þi hors tayle, & wold' be up att þe." & he lightyd' & slew itt. A noder tyme as he satt at ale emang felowshup, he was war of þis tade syttand on a poste in
24 þe syde of a wall, and onone as he saw hur he cryed' & sayde; "lo! surs! yonder is a fend' þat I mon nevur be delyvurd' of or he venge hym on me." And onone be cowncell, he nakend' þe tane of his legis & lete þe tade com vnto it, & sho gatt hym be þe leg & bate
28 hym; & when sho had done, he putt hur of w*ith* hys hand'. And he tuke a rasur, & all þe bitt at sho had byttyn, he cutt it oute & keste it from hym; & onone þis pece bolnyd' m*er*valoslie als grete as a fute-ball & breste; & þus he was delyverd'. *et c*⁹.

Canonicus. Canonici debent deuote dicere officium diuinum. Infra de Clerico.

Canonicus ad altare pure *et* munde debet ministrare. Infra de contricione. 4

Canonicus amore mulieris quandoque decipitur. Infra de contricione.

Canonico possunt adaptari multa[1] que dicuntur infra de clerico. 8

Canis. Canes aliqui sunt fortissimi. Infra de fortitudine.

Canis. Canes diligunt dominos suos. Infra de dileccione. 12

CXX.

Cantus proprius multos decipit qui credunt bene cantare *et* pessime ac vilissime cantant.

Jacobus de Vetriaco tellis how þat þer was a preste þat trowid' he was a passand' gude synger, not-with-stondyng he was not so. 16 So on a day þer was a gentyl-wommañ þat satt behynd' hym & hard' hym syng, & sho begañ to wepe; and he, trowyng þat sho wepid' for swettnes of his voyse, begañ to syng lowder þañ he did' tofor'; & ay þe hyer sho hard hym syng, þe faster wepud 20 sho. Thañ þis preste askid' hur whi sho wepud' so as sho did', and sho answerd' hym agayn & sayd'; "Sur, I am a pure gentill-wommañ, & þe laste day I had no calfe bod one; & þe wulfe come & had it away fro me; and evur when þat I here you syng, onone 24 I remembre me how þat my calfe & ye cried like." And when þe preste hard' þis, onone he thoght shame, & remembred hym þat þat þing at he thoght was grete lovyng vnto God', was vnto Hym grete shame and velany; & fro thens furth he sang nevur so 28 lowde. *et c*

[1] MS. adaptari multi multa.

CXXI.

Cantando multi vana*m* glo*r*iam appetu*n*t et ideo aliquando a deo puniuntur.

Cesarius tellis how som̄ tyme þ*er* was a monk at þe Mownte
4 of Cassian̄, þ*at* had a passand swete voyce. So on̄ þe pasch̄ evyn̄,
when̄ he sulď blis þe candyłł of þe pascałł, he sang it in̄ a moste
swete voyce, to so mekułł þat ilk bodie þ*at* hard hym̄ þoght his
voyce was a dulcett melodye. & onone as þe pascałł was blissid,
8 sodanlie it was away, and his p*r*ior and his brethir trowid þ*at*
it was so taken̄ away sodanlie becauce of his p*r*ide & his elacion̄
et c⁹.

CXXII.

Cantus clamosos[1] Deus parum̄ reputat et demon
12 approbat[2].

Cesarius tellis how on̄ a tyme, when̄ clerkis wer syngand & makand a grete noyse, a religious man̄ was war of a fend syttand in a hy place in þe kurk, holdand opyn̄ a grete sekk in his left hand.
16 And with̄ his right hand he putt þe voyces of þai*m* at sang into his sekk. So when̄ þai had done þ*er* sang, þai made a grete lawde þ*er*of & a grete com*m*endacion̄. & he þ*at* saw þe vysion̄ ansswerd & sayd; "fforsuthe ye sang wele, bod ye fillid a tome sekk evyn̄
20 fułł w*ith* your sang." And þai had grete m*er*vełł þ*er*-off, and spyrrid hym̄ what he ment, & he told þai*m* ałł what at he saw, & how. *et* c⁹.

CXXIII.

Cantoris spec*i*em[3] diabolus aliquando sum*i*t.

24 Cesarius tellis of a clark þat som tyme had a swete voyce, to so mekułł þ*at* men̄ at hard hym̄ syng þoght þat it was a grete delite to here hym̄. So on̄ a day a religious man̄ happend to here hym̄ harpe, and onone as he harde hym̄ he sayd in þis man*er* of wyse;
28 "This voyce & þis melodie is not of a man̄ bod, rather of þe devułł."

[1] MS. clamosus. [2] MS. approbatt. [3] *After* speciem, dui, *erased.*

And all men mervayld of þis at he said, & evyn furthwith he co[n]iuryd hym; & þe fend onone went his way, & lefte þe bodie as a dead, dry caryon; & so þai mott wit at it was a dry caryon.

CXXIV.

Cantare vel eciam scribere, vel eciam referre aliqua crimina scurilia, uel inhonesta carmina, non expedit. *et c*^{o}.

Valerius tellis of one þat was a passand famos poett, þat hight Aurilegus[1]; and for cauce of his oppynyons, þe contre at he dwelte in damnyd his bukys & exilde hym selfe, and all be-cauce at his bukys spakk of vnclennes of liffyng & of gestis & enchawntementis. þerfor þai wold nott suffer hym abide emangis þaim, at his bukis suld not be ensample to ill vnto þer contre afterward when he was dead.

Cantare aliquando expedit nouas historias sanctorum. Infra de deuocione. vj.

CXXV.

Cantanda est letania contra tribulaciones.

Johannes Damacenus tellis how on a tyme, att þe cetie of Constantynople, þer was tribulacion, & peple went aboute þe kurk in þer prayers to pray God to sese itt; [&] a childe sodanlie emang þe peple was taken vp vnto hevyn, & þer he was taght þe sang of þe latenye. And sodanlie he was sett agayn emang þe peple & began þe letany hym selfe, & told þe clerkis how þai sulde syng after hym. & So þai did; and þis done onone þe tribulacion cesyd.

CXXVI.

Cantus humilis cum cordis deuocione plus placet deo quam voces in celum arrogantер eleuare.

Cesarius tellis how on a tyme in þe Ceustus ordur, when þe psalm was begon in a medull voyce, & all þe monkis felowd after

[1] Lat. MSS. Archilegus.

in þe same voyce, a prowde yong monke begaⁿ at sett it vp abowⁿ þai*m* iij notis; and þuf aⁿ þe oldᵉ monkis resistidᵉ hym, yit som þat was oⁿ his syde feⁿ in tone vnto hym andᵉ helpydᵉ hym, and so he
4 requoridᵉ. & þe oldᵉ monk*is*, for disclande*r* of Godd*is* se*r*ves, lete hym alone; and onone þe*r* was sene com oute att his mouthe a fendᵉ in lykkenes of a byrnyng yrn, & went evur fro maⁿ to maⁿ þat helpydᵉ hym, & burnydᵉ þai*m*.

8 Captiuitas. Captiui aliquando miraculose lib*er*antur. Infra de Maria. ij.

Carcer. Carc*er*atos soluit beata virgo. Inf*r*a de odio. j.

12 Caritatiue *et* no*n* arrogant*er* debet frater accusari. Infra de inuidia. ij.

Caritate deficiente ecia*m* *et* alia deficiunt. Inf*r*a de hospital*ita*te. iij.

16 Caritate vrgente int*er*du*m* soluitur ieiuniu*m*. Inf*r*a de hospitalitate.

CXXVII.

Caro. Carnis ecia*m* temptacione San*ct*i qu*andoque* vexantur.

20 Heraclides tellis, in 'Libro Paradisi,' how oⁿ a tyme a holie monk þat hight Helyas, þat was a vi*r*tuos maⁿ & had grete petie & me*r*cye of wom*me*n, had vndernethe his go*ue*rnance in a monast*er*ie CCC wom*me*n. And whenⁿ he had co*n*tynued in þis occupacioⁿ
24 ij yere, and was bod of xxx^ti^ or xl^ti^ yere age, sodanlie he was attempydᵉ wi*th* his flessh, and onone as he felidᵉ þis, he went oute of his monast*er*ie ij dayes in-to wyld*er*nes, & made hys p*r*ayer in þis man*er* of wyse; "D*iui*ne deus meus, *et* c^o^. Lordᵉ, I beseke þe
28 owder to remefe þis temptacioⁿ from me, or els sla me!" So at evyⁿ sodanlie he feⁿ opoⁿ a slepe, & hym thoght þer come vnto hym iij angels þat saydᵉ; "Why went þ*o*u furth oute of þe monas-

*ter*ie of þies wom*me*n̄ ?" And he ansswerd' & said', for he was ferd' þat owder he sulde noy þai*m*, or þai hym̄. And þai sayd' þai suld' delyver hym̄ of þis drede, and bad hym̄ go home & take charge of þai*m* agayn̄. And he grawntyd' þ*er*to & made þai*m* ane athe at he 4 sulde do so. And þai layd' hym̄ down̄, & one of þai*m* held' his handis & a-nod*er* his fete, & þe thrid' w*ith* a rasur cutt away bothe his balok-stonys, not at it was done, bod as hym̄ thoght it was done; and þan̄ þai askyd' hym̄ if he was any bett*er*, & if he was any 8 bettyr þan̄ he was befor̄. And he ansswerd agayn̄ & sayd'; "I vnderstand' þat a hevie burdyn̄ is taken̄ fro me, and þ*er*for̄ I trow þat I am̄ delyverd' of þat at I was full̄ ferd' for." And w*ith*-in v dayes he went agayn̄ in-to his monast*er*ie, & liffid' þ*er*in afterward' 12 xl^ti^ yere. And as holie fadurs says, fro thens forward such a thoght come nevur after in his mynde.

Carnales cogitaciones a s*anct*is ben*e*ficia dei auferu*n*t. infr*a* de p*r*edicacione. iij. 16

Carnalis cogitacio accepta a s*anct*is demo*n*es letificat. Infr*a* de c*r*uce. ij.

Carnalem temptacione*m* demon freque*nter* p*ro*curat. Sup*r*a de S*ancto* Andrea *et* eciam vbi agitur de 20 S*ancta* cruce. ij.

Caro mouetur ad modicu*m* tactu*m* mulieris qu*emque*. Infr*a* de S*ancto* leone.

CXXVIII.

Carnale pe*cc*at*u*m com*m*itte*r*e s*anct*os p*ro*curat demon̄[1].

24

We rede of olde Thebens[2] þat was a preste son̄ of þe old' law, & on̄ a day as he saw his fadur sacrefie vnto þe ydolsis & fals godd*is*, he was war of þe devull̄ & all̄ his chyvalrie standand' by; and 28 hym̄ þoght at þe devull̄ was sett in chayre, and all̄ þis felaschup̄

[1] Lat. MSS. Carnale pe*cc*at*u*m com*m*itte*r*e s*anct*os pri*us* curat demon. Eng. MS. com*m*itte*r*e plus s*anct*os, etc.

[2] Latin MSS. Senex Theben*sis*.

come afor hym̃ & made þ*er* acom*m*pt*is* of þ*er* wykked̃ temptacions. And one come & sayd̃, þat w*ith*-in þat xxx^ti^ dayes he had made many men̄ ilk one to sla oþ*er*; and a noder sayd̃ þ*at* w*ith*-in xx^ti^ 4 dayes he had drownyd̃ many men̄ in þe see; and þe thrid̃ said̃ þat he had bene at a weddyng, & þ*er* he had made ilk one to sla other. And when̄ þai had said̃, he com*m*anddid̃ ilk one of þai*m* to be betym̄, fore becauce þai had occupyd̃ so lang tyme & done so litle labur. 8 So at þe laste þ*er* come one & sayd̃ þat he had bene besye xl^ty^ [*yere*] [1] to stir a monke þat was in wyldernes vnto sym̄, & vnnethis þat same nyght he had stird hym̄ to do fornycacion̄. And þan̄ þe grete devull rase oute of þe chayre & kissyd hym̄ & sett his crown̄ 12 on̄ his heade, & sayde þat he was wurthi lovyng, & to be sett in þe chayr, for he had done a grete cure.

Carnali temptacione mediante diabolus viru*m* vel mulierem i*n*duc*it* ad negandu*m* deu*m*. Sup*r*a 16 de amicicia. ij.

CXXIX.

Carne*m* com*m*ouens diabolus *eciam* in s*anct*is p*er* formam mulieris, inducit eos in desp*er*acionem.

We rede how som tyme þ*er* was a monke þat was of a grete 20 abstinence & lay in a den̄, & full of v*er*tues & gude liffyng. So on̄ a tyme, be temptacion̄, he tuke a p*r*esu*m*pcion̄ & þoght his [2] holines come more of hym̄ selfe þan̄ of God̃; [*and*] þe devull on̄ ane evynyng fenyd hym̄ selfe in lyknes of a wom*m*an̄ goand wyll in þe 24 wyldernes, and come vnto his den̄ dure, & callid̃ & said̃ sho was a wery wom*m*an̄ & had gane will, & sett hur down̄ on̄ hur kneis & besoght hym̄ to hafe m*er*cie on̄ hur. And, "Sur," scho said̃, "it is now nere nyght, & I beseke þe lat me lig to to-morn̄ in a hyrn̄ of 28 þi den̄, att wylde bestis sla me not and eate me." And he had co*m*passion̄ on̄ hur & graw[*n*]tid̃ hur. And þan̄ sho went in & tolde hym̄ þe cauce of hur gate will. And w*ith* hur fayr speche

[1] Latin MSS. p*er* xl annos.

[2] MS. *repeats* his.

& hur swete wurdis, sho smate his harte in-to a luste & a lykyng, & sho made hym̄ such cownttenans & flaghter, þat it luste lenyd vnto hur ay mar & mare. So þis monke was so attempyd *with* hur, þat he rase & tuke hur in his armys & hawsid' hur, & þoght to hafe 4 done his luste & his lykyng *with* hur; & sho began̄ to giff a huge cry & ane vglie, & slippid oute of his handis. And þan̄ he hard' a grete multitude of fendis in þe ayr, þat sayde; "O! þou monk, at was so extollid' in hevyn̄, how depe now þou erte drownyd' in hell'! 8 Vmthynke þe how he þatt heightens hym̄ selfe mon̄ be lawuyd'." And þan̄ þis monk fell into a despayr, & was nere-hand evyn̄ wude, & gaff hym̄ selfe vnto all' vnclennes & syn̄, & ef*ter*ward' dyed in wykkid lyffyng. *et c*ᵒ. 12

CXXX.

Carnales motus su*n*t p*er* affliccione*m* corporis repr*i*mendi.

We rede in 'Vitis P*atru*m' how þ*er* was a c*er*tayn̄ wom*m*an̄ þat made beheste vnto yong men̄ þat sho was felowshuppid' w*ith*, 16 þat sho sulde gett oute ane old' holie man̄ oute of his cell'. And sho come vnto his cell' & fenyd' hur ane erand', & he lete hur in; & onone he was strekyn̄ w*ith* a co*n*cupiscens to syn̄ w*ith* hur; and onone as he felid' þis, he made a fyre & burnyd' þe fyngers of bothe 20 his handys, at þai smertid' so at it putt away all' his temptacion̄. And þis wom*m*an̄ layde hur down̄ in a noke of his cell' & slepyd', & in hur slepyng sho dyed'. And on̄ þe morn̄ þies yong men̄ come vnto hym̄, and þis olde man̄ sayd vnto þaim̄; "will' ye se how þis 24 childe & doghter of þe devull' hase burnyd' my fyngers? and lo! whar sho lyes slepand'!" And þai went vnto hur & wold' hafe wakend' hur, & þai fande hur dead. And þan̄ þis old man̄ made his p*r*ayers vnto almi*z*ttie God, & raysyd hur fro deade vnto life, & 28 bad hur be a[1] gude wom*m*an̄, & temp̄ no mor̄ no men̄.

Carnales motus dom*ina*ndi su*n*t disciplinis et ieiunijs. Infr*a* de temptacione.

[1] MS. as.

Carnalis temptacio aliqu*ando* extinguitur or*ati*onib*us* s*anct*or*um.* Sup*r*a de Agnete.

CXXXI.

Carnis temptacio rep*ri*menda est eciam in senib*us*.

4 Heraclides tellis of hym̄ selfe & sais þus; "whem̄ om̄ a tyme I was gretelie tempyd' w*ith* temptaciom̄ of my flessh̄, I went vnto a man̄ þat hight Pachonius, þ*at* dwelte in wyldernes a solitarie, and tolde hym̄ my dissese, whilk at I durste not for shame tell att 8 hame vnto Euag*er*us, þat was my maist*er*. And he ansswerd' me in þis man*er* of wyse, & sayd'; 'Be it not vnto þe a new thyng at þou suffers, ffor I hafe bene þis xl^ti^ yere in my p*r*ayers, & liffid' in my cell ane old' man̄ as þ*o*u may see, & evur restreynyd' me from̄ þat 12 temptaciom̄; and now þis laste xij yere, þat temptaciom̄ fell opom̄ me & wolde neu*er* away fro mee; and þan̄ I thoght att I was destitute of þe helpe of allmyghti Godd', & þoght þ*at* me had levur dy þan̄ for to concent vnto sym̄. And I nakynd' me & went furth̄ of my 16 cell & layid' me befor' a wylde beste, & wold' hafe bene devowrid' & slaym̄; & sho come & lykkid me from my hede vnto my fete, & went hur way. þan̄ I vmthoght mee þat God wold' spare mee, & I turnyd agaym̄ vnto my cell; and þan̄ w*ith*-in a while aft*er*, þe 20 devull t*r*ansfygurd' into liknes of a fayre damysell þ*at* I had' sene befor', & com̄ vnto me & sat dowm̄ om̄ hur kneis afor' me, & stirrid' and' movid me so, at I had nere-hand' desyrid' to hafe had at do w*ith* hur. So at þe laste I vmthoght me & I wex wrathe w*ith* hur, & 24 gaff hur a grete strake w*ith* my right hande; & onone sho vanysshid' away. And þan̄ I went vnto wyldernes, & þ*er* I fande a s*er*pent, & I tuke it vp̄ in my hand' & fretid itt, & put it vnto my membres, to th'entente þat I mot be p*er*ysschedd' w*ith* þe bytyng 28 þ*er*off. And sho wolde nothyng bite me. And þan̄ I hard' a voyce at sayd' vnto me; 'Go hame & w*ith*stand' þi temptaciom̄, ffor almiȝti God hase sufferd' þe to be tempid' becauce at þ*o*u sulde know þine infirmyte & þi frelenes, and at þ*o*u sulde beseke God for to 32 helpe þe.' And þan̄ I went home vnto my cell, & contynowid' in[1]

[1] MS. *repeats*, in.

my prayers, & bade in a faste belefe þat þurgh þe helpe of almyghtie God I mott with-stond temptacion; & so I thank God I hafe done hedur-toward.'"

CXXXII.

Carnis temptacionem[1] reprimunt fetor et horror mulieris mortue.

We rede in 'Vitis Patrum' how per was a bruther þat gretelie was turment with mynd of a womman þat he saw som tyme. So on a tyme a noder bruther of his come & tolde hym at sho was dead; and on þe nyght after he come per, he hard tell sho was berid, & he grufe down vnto hur & beheld þe fayr clothe at sho was wappid in, and he tuke hur vp & had hur vnto his cell. And a litle while after sho began to stynke, and he tuke hur oute & sayd, when he lukid on hur; "Lo, flessh! now þou hase desyre, fyll now þi luste on hur!" And on þis maner of wise he chastid hym selfe many day, vnto hym ill temptacion went away from hym.

Carnales motus per lesionem corporis quandoque sunt reprimendi. Infra de castitate. v.

CXXXIII.

Carnales motus in se corporaliter extinxisse nemo debet gloriari.

We rede of a man þat hight Paphencius, how on a tyme he liffid so straytlie many yeris, so þat he trowid he was delyverd fro flesshlie concupiscens, & vnto so mekull þat he was so strang in his selfe, þat he mott withstond any temptacion of þe devull. So on a tyme he had burnyd his hand ill, & his brethir come & made a medcyn & layd per-vnto; and he made grete sorow & was passand hevie þat be instigacion of þe devull his hand was burnyd; and after þis hevynes he fell on slepe, and ane angell aperid vnto hym

[1] MS. tempacioni.

& sayd'; "Whi erte þou hevie, sen þou may not suffer a little burnyng of erdlie fyre, & kepis in þi selfe a movyng of a flesslie luste? Go & take a naked fayr mayden & se hur ons, & if þou fele
4 þi harte for to be in tranquillite & reste, Than þou may wele wete þat þou may, w*ith*-oute grete hurte, suffre a little burnyng of fyre." *et c*^{o}.

CXXXIV.

Castitas. Castitate*m* mittit deus illam indigentib*us* [1].

8 Gregorius Nazarenus tellis, when he duelie kepid' hym in chastitie & was bod' a yong man, & lernyd' philosophi att Athenys, he saw in a dreme, as hym thoght he saw syttand' by hym redand' ij fayr wom*me*n, one on his right side & a noder on his lefte syde.
12 And hym[2] þoght he[3] durst not for brekyng of his chastite behold' þai*m*, nor he durst not aske þai*m* whyne þai come nor what þai wold'. And þai beheld' hym & sayd'; "yong man! be not hevie, for þou knowis vs wele enogh; ffor þe tone of vs is wisdom & þe
16 toder is chastite, and we erte sent hedur to dwell w*ith* þe; ffor þou hase ordand' for vs in þi hard' harte a ioyfull habitacle & a merie."

CXXXV.

Castitas in vxore est multu*m* laudabilis.

20 Jeronimus tellis how þ*er* was som tyme[4] a noble man þat hight Duellus, & he was ane alde man & a wayke of bodie, & he wed a maydyn þ*at* hight Yliana. So on a tyme his neghburs & he fell at debate, & ane of þai*m* vpbrayed' hym & sayd' his ande
24 stynkyd', & his mouthe, & said' his yong wife was ill warid' on hym. And he was displesid' þ*er*-w*ith* & went hame. And onone as his wife saw his cowtenans, sho askid' hym whi he was so hevie; and he blamyd' hur & said' he was wrothe w*ith* hur becauce sho
28 wold' neu*er* sen þai wer wed' tell hym at his ande-stynkid'; for, he said', & sho had tellid' hym he suld' hafe done som medcyn þ*er*for

[1] Latin MSS. *have* diligentib*us*. [2] MS. me. [3] *Under* he, I, *erased*.
[4] MS. *inserts*, man, *here*.

to distroy itt. And sho said'; "Sur, I sulde hafe done so, bod all oder mens and' duse so as yours duse." *et* c[9].

Castitatis violatores eciam aves puniunt. Supra de adulterio. 4

Castitatis amore vita corporalis contempnitur. Infra de virginitate. I.

Castitatis amore propria patria relinquenda est. Infra de Clemente. iij. 8

CXXXVI.

Castitatis amore eciam membra corporis contempnuntur.

Jacobus de Vetriaco tellis[1] how som tyme þer was a myghti prince þat was fowndur of a nonrie þat stude nere-hand' hym̄; 12 & he covett gretelie a fayr non̄ of þe place, to hafe hur vnto his lemman̄. & notwithstondyng, nowder be prayer nor be gyfte he cuthe ouercom̄ hur; & at þe laste he tuke hur away be strang hand'. And when̄ men̄ come to take hur away, sho was passand' 16 ferd', & askid' þaim whi þai tuke hur oute of hur abbay more þan̄ hur other sisters. And þai ansswerd' hur agayn̄ & sayd', becauce sho had so fayr een̄. And onone as sho hard' þis sho was fayn̄, & sho garte putt oute hur een̄ onone, & layd' þaim in a dissh̄, 20 & broght þaim vnto þaim & sayd'; "Lo! here is þe ene at your maister desiris, & bid hym̄ lat me alone, & lose nowder his sawle nor myne." And þai went vnto hym̄ þerwith & told' hym̄, & he lete hur alone; & be þis mene sho kepid' hur chastite. & with-in 24 iij yere after sho had hur een̄ agayn̄ als wele as evur had scho, þurgh̄ grace of God'.

CXXXVII.

Castitatis exemplo *et* amore totum corpus aliquando exponitur in periculo. 28

We rede how on̄ a tyme, when̄ þe cetie of Leodonens[2] was wastid' be þe Brabans, many wommen̄ & maydens & oder, for luff of

[1] Tellis, *repeated and erased.* [2] Latin MSS. Leodiensis ciuitas.

chastite put þai*m* in grete p*er*eſt of þ*er* bodis. So as one of þai*m*, to safe hur chastite, putt hur in grete p*er*eſt of þe watir, ij of hur enmys come vnto hur in a bote, & drew hur into þ*er* shiꝑ, to
4 þe entent at þai wold' devowre hur maydenhede. And sho had levur hafe gane agayn into þe watir & hafe bene drownyd', þan at þai had defowlid' hur. And sho lepe oute of þe shiꝑ into þe watir, and w*ith* strenthe of hur lowpyng þe bote drownyd',
8 & þase ij men war bathe drownyd'; and sho be þe grace of allmyghti God was savid', & come hole & sownde vnto þe land'. *et* c°.

Castitatis amore p*ul*c*r*itudo debet abscondi. S*up*ra de abscond*er*e *et* inf*r*a de pulc*r*itu*di*ne.

12 Castu*m* puru*m* Maria virgo sibi desponsat. Inf*r*a Marie genit*r*icis dei.

Casta*m* reginam Maria virgo delib*er*at. Infra Marie genet*r*icis dei.

16 Castus homo ecia*m* int*er* m*er*et*r*ices castitate*m* s*er*uare debet. Inf*r*a de m*er*et*r*ice *et* iuv*e*ne. ij.

Castitate*m* sua*m* s*er*uare volens mulier int*er*du*m* includi debet, *et* viris non apparere. Sup*r*a de
20 Assenech.

CXXXVIII.

Castitatem viri p*er*iclit*a*ri faciunt tempus, locus, *et* mulier alliciens.

Saynt Jerom tellis in þe 'Legent of Saynt [*Paul*[1]] þe H*er*mett,'
24 how Decius, at som tyme was Emp*er*ou*r*, tuke a yong chr*ist*en-man & garte lay hym in a softe bed, wha þ*er* was temp*er*ans of þe ayr & sownd' of watir rynyng, & syngyng of burdis, and gude smeſt of flowris, & he garte bynd' hym þ*er* so w*ith* rapis, þat he myght
28 nowder stur hand' nor fute, nor helpe hym selfe. So as he lay, þ*er* come vnto hym a yong wenche & a fayre, bod scho was not clene of hur bodie, & laid' hur done be þis yong man & made hym dalyans. And when he felid' at sho had movid' his flesh vnto

[1] So in the Latin MSS.

syn & he mot not helpe hym selfe, nor no man*er* of wapyn had to fend hym w*ith* fro hur, he bate in sonder his tong & spitt it in hur face. And w*ith* þe wark þ*er*of his temptacion recedid away. *et* c^9^.

CXXXIX.

Cautela. Cautela bona frequent*er* est necessaria.

Valerius tellis how ij men þat was sam*en* at hoste w*ith* a wom*m*an þat held hostre, lefte on a tyme w*ith* hur a grete sowme of money, vnd*er*nethe þis condicion, at sho suld not delyver it bod if þai bothe come vnto hur sam*en* þ*er*for. So w*ith*-in a little while aft*er*, þe tane come þ*er*for, & sayid his felow was dead, & begylid hur & made hur to delyvur hym þe mony; and he went þ*er*w*ith* our-se into a noder contr*e*. And onone fro he was gone, þe toder come vnto hur & askid hur þis money, and sho ansswerd agayn & sayd sho was redie to giff þis money, bod sho wold not delyver it or he & his felow bothe sam*en* come þ*er*for, as þai had bothe bedyn hur do; & þus sho excusid hur.

Cautela fraudulenta rep*r*ehensibilis est. Sup*r*a de aduocatis.

CXL.

Cecus aliqu*ando* audacius p*er*transit[1] malu*m* passu*m* q*u*am videns.

We rede in 'Libro de Dono Timoris,' how þ*er* was a blynd man þat had a boy þat led hym be þe way; & þai come on a tyme vnto a strayte place whar þ*er* was not bod a little bryg & a strayte, & þis boy durste not lede hym ou*er* itt, & stude still & told hym. And þe blinde man bad hym go ou*er* it baldlie, and þe boy sayd he durste not; & he gatt þe boy in his nekk & bad hym poynt

[1] MS. *repeats here,* aliqu*ando*.

þe way with his staff, & he sulď felow it; & he diď so. & þis blynď maň went ou*er* þe bryg baldlie be tellyng of þe lityłł boy.

Cecu*m* esse corporalit*er* aliqu*ando* p*r*odest a*n*i*m*e.
4 Infra de paciencia.
Cecus ecia*m* inuitus illuminatur a deo. Infra Invitus.

CXLI.

Celandu*m* est secretu*m*.

Macrobius[1] tellis how þ*er* was a nobyłł captayň in Rome þat
8 hight Papirius; & whe*n* he was a childe w*ith* his fadur, oň a day he went w*ith* hym vnto the cowrte, and whe*n* he come home his moder askiď hym what at þe senaturs & þe wyse meň of Rome saiď at þ*er* cowrte & þ*er* p*ar*lement. And he ansswerď hur &
12 sayď þat it was not lawfułł to tełł, for he þat telliď it monď be deaď þ*er*foř. And sho tuke a wanď & bett hym, and he saw þat hym burď nedes tełł hur somwhat, & he fenyd in þis man*er* of wyse & sayď, þ*er* ałł þe cowncełł att þe senaturs had at do at þ*er*
16 p*ar*lement was for to witt whedur it was more necessarie þat a maň sulde hafe ij wyvis, or a wom*m*aň ij husbandis. Anď sho went & toldď it vnto hur com*m*edurs, & telliď þai*m* ałł þe towň our, so þ*at* oň þe morň af*ter*, wurď come þ*er*-of vnto þe senaturs þat þe
20 cowncełł of þ*er* p*ar*lement shulde be dis-curiď be þis little childe; & þai garte feche hym aforň þai*m*, & spyrriď hym what þat was at he had telliď his moder, & he tolde þai*m*[2] ałł þe p*r*oces. And þaň þe senaturs ordanď þat fro thens furth no childe, bod alonelie he,
24 sulde com into þ*er* p*ar*lement w*ith* his fadur, for p*er*ełł of tellyng of þ*er* cowncełł; & afterwarď hym happenď be þe wyseste maň in ałł Rome.

CXLII.

Celari debent defectus amicor*um*.

28 Ruffinus tellis þat oň a tyme whe*n* þe Emp*er*our Constantyne went into a place whar þ*er* was gaderď many brethyr sam*en* at

[1] MS. Mocrobius. [2] MS. *repeats*, þai*m*.

a cownceli, he fand' at þai had emang þaim many debatis & stryvis; and he tuke of þaim a byli of ali þer debatis & þer stryvis, & putt it in his bosom, & when he come home he burnyd it, at neuer man suld' se it after, as prestis sulde do with confession. And' 4 afterward' he sayd', when þai askid' hym whi he had done so, in þis maner of wise; "Si vidissem sacerdotem vel aliquem eorum qui monachali habitu sunt amicti, et c^o^. And I saw a preste or a monke doyng syn, rather I suld' hide hym with my mantyli, 8 þan disclander hym." *et* c^o^.

CXLIII.

Cibus. Cibariorum superfluitas semper est ab omnibus vitanda.

Saynt Jerom tellis of a philosophur þat hight Epicurus, þat, 12 if ali he was a sewer of voluptuosite, at he mott sett his felicite þerin, neuer-þe-les he fillid' his bukis & said', þat appyls & oþer vile meatis sulde be vsid'; þat[1] other metis sulde not hafe mor payn in inquiryng þan luste in abusyng. For he sayd' we mott nott ali- 16 way giff hede vnto wisdom, if we thoght ali-way of habundans of our meate.

CXLIV.

Cibus moderatus *et* vniformis causat sanitatem *et* pulcritudinem corporalem. 20

Helynandus tellis how on a tyme a bisshopp askid' a yong man of Religion, how it happend' þat he was haler & fayrer in his closter þan he was when he was in þe werld'. And he answerd' agayn & sayd'; "For here I liff weli & clenlie; ffor as for þe furste, here 24 I hafe my heali, and as for þe secund', I am here fayr, & so I mott not do in þe werld'; for þer I liffid' in fylthe, & so I did not here." þan þe besshopp askid' hym whatt at he had etyn þat day, and he ansswerd' agayn & said', "enogh." And þe bisshopp sayd' he askid' 28

[1] Latin MSS. eo quod exquisite epule maiorem penam habeant inquirendo, quam voluptatem in abutendo.

hym̃ not of quantite, bod of qualitie; "bod what ete þou yisterday, & what to[1]-day?" And he ansswerd̃ agayn̄ & said̃; "yisterday I ete cale and̃ pes, & to-day I eete pes & cale, & to-morn̄ I mon̄ eate pess with cale, & after to-morn̄ I mon̄ eate cale with pease." & þus be a fayr circumstans he broght aboute his sentans, so þat he mot shew at acordyng diett makis a man̄ both̄ fayr & hale of his bodie. *et c*^{9}.

Cibo eodem vtentes non semper equaliter meliorantur in corpore. Supra de apostatis. ij.

Cibum sumere sine benediccione non est bonum. Supra de benediccione.

CXLV.

Cibo spirituali sustentatur corpus aliquando sine corporali.

Jacobus de Vetriaco tellis, þat þe appetite of meate was so wastid̃ in Saynt Marie of Oginiez[2], þat a grete while scho mott vnnethis take any meatte; so þat som tyme be viij dayes, & som tyme be x dayes, sho ete neuer meate. & yit it was a grete mervayle, for, for all̃ þis, nowder warkid̃ hur hevud̃, nor sho lefte not þe labur of hur handis, & sho was als strang to labur on̄ þe laste day as sho was on̄ þe furste; and if sho wold̃ hafe etyn̄ þase dayes, sho myght nott, vnto[3] þe sensualitie þat come of hur spiritt come vnto þe selfe agayn̄. And som tyme when̄ sho was be hur selfe, som̄ tyme be xxx^{ti} dayes, sho wolde neuer ete meate. And many dayes sho wold̃ neuer speke wurd̃ bod þis alone; "I wull̃ resayfe my sacrament." & daylie sho reseyvid̃ it in privatie. And when̄ v wowkis was done, þan̄ scho oppynd̃ hur muthe & spakk & reseyvid̃ bodelie meatt. *et c*^{9}.

Ciconia adulterium abhominatur *et* punit illud. Supra de adulterio. iij.

[1] MS. do.
[2] MS. Ogimiem.
[3] Harl. MS. donec sensualitas que a spiritu quasi absorta fuerat ad se ipsam redire.

CXLVI.

Cineres. Cin*er*es sacri deuote su*n*t recipiendi.

Cesarius tellis how þ*er* was in a cetie ij men̄, & þai satt at myrth & at ale on̄ fastyngang[9] evyn̄ vnto mydnyght in a taven̄; & in þe mornyng þai war so[1] thristie at þai went thedur agayn̄, & 4 sett þai*m* at þe ale vnto þai rang to mes. And when̄ þai saw gude men̄ wend' vnto þe kurk, one of þai*m* sayd' vnto þe toder; "Now hafe we abydyn̄ our lang. Go we vnto þe kurk & take our ass." And þe toder answerd' hym̄ agayn̄ in skorn̄, & sayde; "Sitt still, 8 & I sall giff þe ass." And he tuke vp ass & kest opon̄ his hede, & he on̄ his. And furth-wi*th* þai war punyshid for þ*er* scorn̄, ffor þai felid' so mekull duste, bathe aboute þ*er* hedis & þ*er* facis, as it had bene blawn̄ opon̄ þai*m* wi*th* a payr of belows. And when̄ 12 þai felid' þis, þai began̄ to cry; and when̄ þai oppynd' þ*er* mouthe, so mekill ass went in-to þ*er* throtis, at þai war nerehand' werid'. And þai wer ledd' into dyvers placis wha*r* þ*er* was no duste, as into medows & in garthyns & in selers, bod it p*ro*fettid' nothyng 16 at þai myght defend' þai*m* fro þis duste of ass at was abowte þ*er* hedis, to, att þe laste, þai war bothe whirkenid þ*er*-wi*th* & deyid': & þat had þai for þ*er* skornyng.

CXLVII.

Clementis.

20

We rede how þat Matidiana, þat was moder of Saynt Clemett, was a[2] passand fayr wom*m*an̄, & hur husband' broþ*er* fell amoros of hur, & laburd hur hugelie; & sho wulde neu*er* consent vnto hym̄ for to cauce hym̄ & his bruther, hur husbond, to be at debate. And 24 sho vmthoght hur þ*a*t sho wolde go oute of þe contre a while, and sho fenyd a dreme & told' hur husband' at þ*er* was a voyce at come vnto hur in hur slepe, & bad hur go furth of þe cetie wi*th* hur ij sonnys, Faustus & Faustinus, vnto tyme itt callid' hur agayn̄, 28 and els sho & bothe hur sonnys mond be p*er*ysshid' & distroyed'. And when̄ hur husband' hard' þis, he had grete m*er*vayle þ*er*off,

[1] MS. *repeats*, so.

[2] MS. *repeats*, n.

& he sent his wyfe & hir ij sons, & a parte of his meneya w*ith* þai*m*, vnto Athenys, and held' Clemett at home w*ith* hym̄, þat was bod v yere olde. And as þai war sayland be þe se, þ*er* shup brakk,
4 and þis moder loste hur sonnys & went þai had bene drowñ; & yit sho gatt to land' & clam̄ vp oñ a cragg. And þ*er* scho dwelt a grete while w*ith* a wom*m*añ þat had þe p*ar*lesie. So þis Matidiana handis fell benombe for sorow of hur husband' & hur chuldre,
8 so þat sho mot nothyng welde hur handis; so þat þai wer evyñ as deade & at sho had no felyng of þaim̄. And afterward' hur husband' sent vnto Athenas, & hard no tithandis nor wurd of his wyfe nor of his childer. & he putt Clemett in a gude mans
12 gou*er*nans, & gatt hym̄ a ship̄ & went to seke his wyfe and' his childre, & so he contenyd' xx yere. And in þe mene while, þis Clemett drew vnto Saynt Petur, and told' hym̄ what was happend' vnto his fadur & his moder. So oñ a tyme Petur & Clemett vnto-
16 come þ*er* þis Matidiana begid' hur meatt. And Saynt Petur askid hur whi sho beggid' & wolde nat wyrk for hur meate, & sho ansswerd' agayñ & sayd', þat hur handis was[1] benombe & scho mott not welde þai*m*, & teld' hym̄ all þe p*r*oces how it had
20 happend' w*ith* hur husband' & hur & hur childre. And þañ Petur said' vnto hur; "as for Clemett þi soñ, I cañ shew þe hym̄." And whеñ sho hard' þat sho swonyd' & fell dowñ vnto þe grownd'; & Petur tuke hur vp̄ be þe hand' & led' hur vnto Clemett. And
24 whеñ Clemett saw his maist*er* Petir ledand' a wom*m*añ be þe hand', he begañ to smyle; and onone as þis wom*m*añ come vnto Clemett, sho hawsid' hym̄ in hur armys, & kissid' hym̄ & fell dowñ in swone; & he putt hur fromñ hym̄ & trowed' sho had bene wude,
28 and made hym̄ passand wrathe w*ith* Petur. And þañ Saynt Petur said'; "what duse þou, soñ Clemett? Putt not þi moder away fro the." And whеñ Clemett hard' þis, he wepud, & tuke vp̄ his moder, & fell evyñ dowñ vnto þe erth hym̄ selfe for fayñ; & att þe
32 laste he tuke knowlege vnto his moder. And in þe mene whlie Aquila & Niceta, þat war becom*m*eñ þe discipuls of Petur, wer not þ*er* p*r*esent, and whеñ þai saw hur þai spurrid' faste what sho was, and Clemett told' þai*m* how at sho was his moder; and Saynt

[1] *After* was, v, *erased.*

Petur tellid' þaim all þe proces. & þan þai tuke a knowlege vnto hur & sayd', "fforsuth we ij[1] er Faustus & Fastinianus, & þis is our muder, & Clemet is our brother." & þai kyssid' samen with grete wepyng & Ioy. And with-in a while after þaim happend' be grace of God' to fynd' þer fadur; and þus all þer sorow turn in-to myrthe & Ioy.

CXLVIII.

Clericus ratione status sui habuit plura privilegia[2].

We rede how þat a poett, þat hight Valerius, wulde neuer ryse vnto Iulius Cesar when he come in-to þe company of poettis, as it had bene a man þat had' nott kend' his magestie; and he did' it all becauce he trustid' hym selfe was moste hye in comparyson of studie & lernyng. And he askid' hym whi he wuld' not ryse vnto hym, & he said' he wold' nott for þer was no place of temporaltie nor of feghtyng in armur, bod all of turnyng of bukys & volums.

CXLIX.

Clerici non debent terrena appetere, sed virtutem et honestatem.

We rede of Pyocinus[3] þe filosophur, when he was ordand to make enornementis of vertues, (so þat at he taght, he suld' not shew be[4] exsample of oþer men bod rather be exsample of hym selfe), becauce he mot sitt still in ryst & pease, he chose hym vnto a quiete place, whar he sulde here no noyse of no creatur; & þer he hedid' all maner of þing how God ordand' þaim. And with-in a while fro he had bene þer, he had in contempte all maner of wurshup & said' þer was no trew wurshup bod connyng; ffor þat, he said', was most delicious, þe whilk att mans witt cuthe ymagyn off trewthe in a mans saule. *et* c°.

Clericis necessaria est facundia. Infra de facundia.

Clerici aliquando false infamantur. Infra de infamia. i° *et* ij°.

[1] *After* ij, fa, *erased.*
[2] MS. privalegia.
[3] MS. Arundel, Protinus.
[4] MS. he.

Clerici incontinentes vix in fine continent. Infra de con*tr*icione.

Clerici filiab*us* iudeor*um* se com*m*iscent. Infr*a* de
4 cont*r*icione. iiij.

Clerici qui de sacra scriptura legunt, opere debent adimplere. Infr*a* de Sciencia, primo.

Clerici debent in scripturis diligent*er* studere. Infr*a*
8 de studio.

Clerici ecia*m* int*er* meretrices castitatem seruare debent, *et* ad hoc faciend*um* alios induc*ere*. Infr*a* de muliere meret*r*ice.

CL.

12 Clerici in eccl*e*sia deuote debent dicere officiu*m* diuinu*m*.

Jacobus de Vet*r*iaco tellis how oñ a tyme a holie mañ, as he was in the quere, he was war of þe devułł & a hevie sakk[1] evyñ fułł oñ
16 his bakk. & þis holie mañ chargid' hym̃ to charge hym̃ att tełł hym̃ whatt he bare in þ*a*t sekk at was so hevy. & he ansswerd' agayñ & sayd'; "here in þis sakk er silappis & wurdis þat er ou*er*hippid', & also versis of þe salter & wurdis er mombled' þat þir
20 prestis & þies clerkis hase stolne in þis matyñ-while." & þañ þis holie mañ askid' hym̃ what he hight, and he said' þat he hight Titiuillus. And hereof þis holie mañ made ij vers & sayd'; "Fragmina v*er*bor*um* Titiuillus colligit hor*um*, Et fert[2] ad foru*m*
24 quo p*re*mia reddat[3] eor*um*." *et* c^9^.

CLI.

Clerici no*n* debent studere in uanis.

Jacobus de Vet*r*iaco tellis how oñ a tyme at Parissh, it happend' þat a scoler, when̄ he was dead', apperid' vnto his maister cled
28 att in p*ar*chemyñ writyñ, w*ith* smale letters wretten̄ þ*er*oñ. And

[1] MS satt. [2] MS. ferte. [3] MS. reddit.

emang all opẽr questions his maister askid' hym̃ what bement þat garment att was so light, & þe letters att was wretyn̄ þervppon̄. And he ansswerd' agayn̄ & sayd'; "ilkone of þies letters er hevyer vnto me þan̄ war þe weght of þis grete kurk & I bare it on̄ my nek"; and shewid' hym̃ þe kurk of Saynt German̄ at was þer, & sayd; "þies er sophyms & subtelties, whare-in I wastis all my dayes, & I may not tell what hete at I am̃ turment with all my dayes vnder-nethe þis cape. Bod & þou will hold' furth̄ þi hand', I sall shew þe be a dropp̄." And he putt furth̄ his hand', and þer fell þer-opon̄ as it had bene bod a dropp of swete. And it was so hate at it thirlid' his hand' þu[r]gh̄ as it had bene þe sharpe schote of ane arow. And onone þis maister as he saw þis, he lefte þe logykk skule, & made hym̃ a monk of Ceustus ordur. And he made þies ij versis & sayd'; "linquo coax ranis, cra corvis, vanaque vanis; Ad logicam pergo que mortis non timet ergo." And he become a gude man̄; & als long as he liffid' þer was a hole þurgh̄ his hand'. *et* c^{o}.

Clerici aliquando carnali amore mulierum decipiuntur. Infra de contricione.

Clerici in sacris ordinibus positi mundo corde *et* corpore debent ministrare. Infra de Contricione. iiij.

Cogitaciones varie occurrunt orantibus. Supra Barnardi. ij.

Cogitacionibus frequenter immiscet se superbia vt bona opera perdat, sed propter hoc non sunt dimittenda. Supra Barnardi. i.

CLII.

Cogitacionibus malis impeditur aliquis ne orationes facte pro se ab aliquo exaudiantur.

We rede in 'Vitis Patrum,' how þer was a man̄ þat was gretlie tempid' with temptacion̄ of his flessh̄: and he luked' vnto a gude

ald' man & lete hym wete þerof, & prayed' hym to pray for hym; and so he did'. & when he had long prayed' for hym he mendid' no þing, & þis olde man merveld' gretlie at his prayer was not
4 hard'. So on a nyght as he lay in his prayers, he saw in a vision þis yong man sittant, & evull spyrittis in lyknes of wommen playand' befor hym, & makand' hym grete myrth; and he saw þis yong mans gude angell[1] grete wroth beauce he wold' nott ryse &
8 make his prayer vnto almighti God'. And þan þis olde man sayd vnto þis yong man; "Bruther! þe fawte is þine þat þe prayers þat er prayed for þe er nott harde. For þou hase a delectacion in evull thoghtis, and it is impossible to remofe ill thoghts fro the
12 with other mens prayers, bod if þou doo som labur þerin þi selfe. For it is with the as it is with a man þat is seke; ffor & a man þat is seke will nott abstene hym fro guttus meatis, what profettis it to do vnto hym any cure of lechecrafte?"

CLIII.

16 Cogitaciones ex toto nemo fugere possit.

We rede how on a tyme a certayn man of religion made playnt vnto a holie abbott þatt hight Pastor, þat he had so many thoghtis of syn in his mynde þat he was like to be perisshid' þerwith. And
20 he had þis monke in-to a playn felde vppon a fayr day, whar þe wynde blew, & he bad' hym hald' obrade his skyrte & take þe wynde & bere it hame. And' he ansswerd' agayn & said' he myght nott. And þan þe abbott said'; "No more may þou lett
24 þoghtis to com in þi harte & þi mynde, bod itt is þy parte to with-stond' þaim." *et c*[9].

Cogitacio de diuersis contristat vel letificat hominem, vnum reddit pallidum, alium rubicundum.
28 Supra de apostata. ij.

[1] MS. ans, *with* g *written over the* s, *to make* angell.

CLIV.

Cogitacio de morte multum est vtilis.

We rede ex 'Dictis Patrum,' how a yong man sayd on a tyme vnto ane old' man; "what sall I do? for I am like to be slayn with fowle þoghtis." And þis ald' man ansswerd' hym agayn & said'; "Son, a wommann when sho will spane hur child', sho will enoynt hur pappis with bitter þing, att hur childe, when he wolde sowke, sulde lett when he felid' bytternes. And þerfor putt in þi thoght þe bitternes of dede, & of þe paynys þat er ordand' in hell & in purgatorie for syn in tyme to com, and onone þies evill þoghtis sall recede away fro the." *et c*[9].

Cogitacio faciens comparacionem de delicijs presentibus ad supplicia eterna multum est vtilis. infra de delicijs. ij.

Cogitacio miserie proprie *et* nature defectibilis retrahit hominem a malo. Infra de contemptu sui.

Cogitacio purgatorij vel inferni inducit hominem ad penitenciam. Infra de penitencia. iiij.

CLV.

Cogitacio perpetuitatis penarum inferni aliquando conuertit hominem.

Jacobus de Vetriaco tellis how þer was som tyme a seculer man þat was passand delicate. So on a tyme he vmthoght hym in his mynde, ffurst, if a thowsand' of dampnyd' sawlis myght be delyverd' fro payn, and his thoght ansswerd' hym & sayd, "nay." þan if a hondreth M' mott be delyuerd', & his thoght said, "nay." þan if a thowsand' thowsand' myght be delyverd', & his thoght said, "nay"; and þan if als many thowsand' mot be delyverd' as þer was droppis of watir in þe see, & euer it said', "nay." And as he was in þies thoghtis he was gretlie trubled' & waxid' ferd'. So sodanlie he vmthoght hym & said' vnto hym self þat þai þat giffes þer luff vnto þis werld' war passand' blynd' & fonde, þat for a

little tyme att þai moñ liff þ*er*in, for þe transitorie delites and vanyties þ*er*off, fallis in-to eu*er*lastand' dampnacioñ & payñ of hell.

CLVI.

Cogitacio finis in om*n*ib*us* op*er*ib*us* est multu*m* necessaria.

We rede in 'Libro de Dono Timoris,' how oñ a tyme þ*er* was a yong mañ þatt went vnto a fayre; and whenñ he had walkid' abowte, & sene many shappis & mekull chafir to sell, at þe laste he come vnto a shop' þ*er* ane old' mañ [st]ude; & he had as who say no thyng to sell. And þis yong mañ askid' hym what at he had[1] to sell. And þis alde mañ answerd' & sayd he had to sell wisdom; and þis yong mañ sayd' þat he wolde by itt, and askid' hym whatt he sulde pay þ*er*for. And he said', "a hondreth mark." And þe toder þoght itt mekull, nott-withstondyng he payed' hym itt. And whenñ it was payed', þis olde mañ taght hym þis wysdoñ & said'; "In om*n*i op*er*e cogita p*r*imo ad qu*em* finem venire potes, vn*de* v*er*sus; 'Quicquid agas op*er*is finem p*r*imo mediteris.' þat is to say, in all þi werkis, evur at þe begynyng vmthynk þe whatt will com of þe endyng." And whenñ þis yong mañ hard' þis, hym forthoght hys bargañ & traystid' þat he had bene deseyvid'. Thañ þis olde mañ said'; "Go þi wais home! and forgett nott þis at I tolde þe, bod write itt in þi howse ou*er* þi hallyng, & in þi wyndows, & oñ þi duris, & oñ þi vessell, & in o*per* dyvers places in þi howse; & þou shall fynd' att it sall be þe best chafir at evur þou boght." And he wente home & did so. And emang all o*per* he garte browde þis resoñ opoñ a clothe þat he was vsid' to be shavyñ w*ith*. So oñ a tyme þis yong mañ had enmys þat come vnto a barbur att vsid' to shafe hym, & hyrid hym for a grete som of money to sla hym whenñ he shufe hym; & he tuke þ*er* money & grawntid' þat he sulde do so. And whenñ þis barbur come to shafe þis gude mañ, as he was in wetyng of hym he lukid' vpoñ þe raster clathe; & he was somwhatt letterd' & red þis resoñ. And onone as he had red it, he vmbythoght hym what ende wald' com of þis

[1] MS. *repeats*, hym what he had.

tresoñ & he did itt. & he said vnto hym̃ selfe þus; "and I sla þis mañ I moñ be slayñ þerfor̃." And he begañ to wax faynt & hevie & swownyd̃. And onone as þis gude mañ saw hym̃ fare so, he steppid̃ vnto hym̃ & lifted̃ hym̃ vp oñ his fete, and comfurthed̃ hym̃ & askid̃ hym̃ whatt hym̃ aylid̃. And he prayed̃ hym̃ to hold̃ hym̃ excusid̃ & be not wrothe & he sulde tell̃ hym̃, & he essurid̃ vnto hym̃ þat he suld̃ not be wrothe. And þañ þis barbur sett þe spell̃ oñ end̃ & tolde hym̃ all̃ þe dede. & he forgaff hym̃ & bad a noder mañ shafe hym̃. And þañ he thankid̃ God & þe wisdoñ þat he boght, for þus he fand̃ þat it savid̃ *þer* lifes bothe. *et* c^o^.

CLVII.

Colu*m*ba. Colu*m*bar*um* nutricio non placet Deo.

Cesarius tellis how som tyme *þer* was a knight þat luffid̃ wele to bryng vp & brede dowvis in his place in his chaw[*m*]ber-endis, & in dyvers o*þer* places. And his curatt tolde hym̃ þat it was grete syñ vnto hym̃ for to kepe so many of þai*m* to-gedur, for als mekull̃ as þai hurte & wastid̃ his neghburs cornys. So oñ a day he tuke a skuttylfull̃ of corñ & callid̃ þai*m* to-gedur & gaff þai*m* meate. And whenñ þai wer all̃ to-gedur befor̃ hym̃, he spak vnto þai*m* w*ith* a clere voyce þat all̃ menñ myght here, and̃ sayde oñ þis man*er* of wyse; "Ye dowvis! If it be Goddis will̃ att ye bide w*ith* me, dwell̃ still̃, or els I com*m*awnd̃ you in Goddis name at ye rise vp, & flee away faste." And att þis wurde, onone all̃ þies dowvis rase vpp, & flow clene away in a grete flokk̃. And neu*er* after fro thens furth̃ þai come agayñ vnto his place. *et* c^o^.

Columba sac*er*doti indigno sacr*amentu*m aufert. Infr*a* de sac*er*dote indigno.

Comes a de*m*one iniquo viuus portatur in infernu*m*. Infr*a* de demone. vj.

Comiti p*ossu*nt adaptari multa que dicu*n*tur infr*a* de p*r*incipe *et* Iudice.

Comitissa p*ropte*r ornatu*m* vestiu*m* dampnatur. Infr*a* de ornatu. I.

CLVIII.

Com*m*endacio vel com*m*essio. Com*m*endare vel com*mit*tere se diabulo nimis periculosum est.

Helinandus[1] tellis how on̄ a tyme þe archedekyn̄ of Aurilianens
4 suld' go vnto Rome. And he *p*rayed' a chanon̄ of his to graunt
hym̄ a clerk of his to go w*ith* hym̄, þat hight Nathanael, þat was
a trew se*r*vand' vnto hym̄; for hym̄ þoght at he was necessarie
vnto hym̄ in his iorney. And þis clerk, þuf att it was agayns his
8 witt, went w*ith* hym̄, & he made hym̄ his purs-maister. Soo
when̄ þai come nere Rome, þis Archdekyn̄ was bod a chynche,
& he askid' þis clerk a rekkenyn̄ & a compte of þ*er* expensis
straytlie vnto þe leste halpeny. And þ*er* þai fett vnto rekenyng &
12 varid'; & þis clerk betuke hym̄[2] selfe vnto þe devutt, als witterlie
as evur he was in fonte-stone, bod it was as he sayde. So þai
went on̄ flytand'. And as þai went owr at a brygg our a grete
watir, þis clerk happend' to fatt by þe brygg & was drownyd'.
16 And he had made a cou*n*and' befor w*ith* þis Chanon̄ þ*a*t was his
maist*er*, þat whethur of þai*m* dyed' furste, w*ith*-in xxx^ti dayes,
& he myght, suld' com̄ vnto his felow, & hide no thyng bod tett
hym̄ clerelie how it stude w*ith* hym̄. So on̄ þe nyght afterward',
20 as þis chanon̄ lay in his bed wakand', & a byrnand' lampe befor
hym̄, þis Nathanaett clerk stude befor hym̄, cled as hym̄ thoght
att in a fayre cape made of feddurs. And þis chanon̄ was nothyng
aferd' of hym̄, bod was wett apayed' of his com*m*yng, and said vnto
24 hym̄; "Nathanael! welcom̄ home! Is nott þe archedekyn̄
com*m*en̄?" and he ansswerd' agayn̄ & sayd'; "Nay, sur, bod
I am̄ com*m*en̄ as I made cou*n*and' w*ith* you þ*a*t I suld' do; and
I am̄ now dead' & I *p*ray you to helpe me, for I am̄ in grete
28 turmentt*is*." And he askid' hym̄ whi, sen̄ he liffid' so honestlie &
so trewlie as he did'. And he sayd' agayn̄; "Sur, forsuthe it
sulde hafe bene wele w*ith* me, bod þis day I was sodanlie grevid',
& betaght my selfe vnto þe devutt: and I *p*ray you warn̄ als many
32 as ye may, at þai do neu*er* so as I did', ffor þai þat witt com*m*end'
þ*er* selfe vnto þe devutt, þai giff hym̄ power of þai*m*; & so did' I

[1] MS. Belmandus. [2] MS. *repeats*, hym̄.

þis day, & þerfor I was drownyd', & for no noþer þing am̄ I in payn̄." And þan̄ þis chanon̄ askyd' hym̄, sen̄ þat he was in payn̄, how it was þat he had' on̄ so fayr a cape. And he ansswerd' agayn̄ & sayd'; "Sur, þis cape is hevyer vnto me þan̄ war þe gretteste 4 towr in all̄ þis werld' & it wer on̄ my bakk̄. And þe fayrnes þerof is a belefe of forgifnes þat I hafe, if at I be trewlie prayed' for̄." And þan̄ þis chanon̄ hyght hym̄ þat at hys power he sulde pray for hym̄. And with þat he vanysshid' away; & he hard' neuer 8 more on̄ hym̄.

CLIX.

Commestio. Comedit aliquando vnus plus quam plures.

Solinus tellis how som tyme þer was a strang knyght, a man̄ like 12 a grete giand', and he was a grete weryor & alway had þe victorie whar-evur he faght. So on̄ a tyme as he was in batall̄, he was passand' hongrie, & he gatt in hys armys ane ox, and bare it a-way ane acre lenthe; & with his neve he slew it & made meatt þerof, 16 and ete it vp̄ att ons all̄ be his one. And it grevid' hym̄ at þat tyme no þing; bod with-in a little while aftre, he þat had victory of all̄ oþer men̄ in batell̄, þurght his awn̄ folie deyed away.

Comedens cibos non licitos punitur. Infra de gula. 20 ij.

Comedere pluries in die propter hospites caritas est. Infra de hospitalitate. ij.

CLX.

Communio. Communicare[1] frequenter volentes non 24 sunt prohibendi.

Cesarius tellis how þat in þe dioces of Leodonens[2], in a town̄ þat hight Chorenbar[3], was þer a wommen̄ þat desirid' greatlie oft sithis

[1] MS. comminicare.
[2] Latin MSS. Leodiensis.
[3] Harl. MS. Corebam. Arund. MS. Chorenbar.

to be howseld̄. So on̄ a night, as sho lay on̄ a cowche sayand̄ hur prayers, almiȝti God̄ come in-to hur chawmer, & bare in his handis þe box at þe sacrament was in in þe kirk̄, and þer come aungels
4 with hym̄, syngand̄ þis sang; "speciosus forma pro filijs hominum et c⁹." And he stude befor̄ hur & said̄; "Becauce þe preste denyed̄ to giff þe my bodie, I sall̄ howsell̄ þe myne awn̄ handis." & he did so, & tuke ane hoste oute of þe box & gaff hur, & went his
8 wayis. And þer was in þe same chawmber a noder religious wommaṅ þat saw all̄ þis, and on̄ þe morn̄ sho went vnto þe preste, and askid̄ of hym̄ how many hostis war in þe sacrament-box in þe kurk̄; and he saide þat wiste he wele enogh̄. & he oppynd̄
12 þe[1] box & luked & fand̄ þat one was away; & yit all̄ was lokkid̄ as þai war wunte to be; & þan̄ he had grete mervayle, & wepud̄ & made mekill̄ sorow, and had grete mer[v]ell̄ how þis mott happen̄. And þan̄ þis wommaṅ comfurthid̄ hym̄ & told̄ hym̄ all̄ þat evur
16 sho saw, & whar̄ þe hoste was becommen̄, & cownceld̄ hym̄ þat fro thens furth̄ he sulde nevur gruche to giff þaim þe howsyll̄ þat askyd̄ itt, & it war nevur so ofte. *et* c⁹.

Communione nemo debet privari qui secundum
20 conscienciam suam est sufficienter confessus, *et* ad satisfaciendum paratus. Infra de Iusticia.

CLXI.

Communicanti[2] non est administranda hostia non consecrata.

24 Cesarius tellis how þat Maister Maurice, þat was bisshopp̄ of Parissh̄, on̄ a tyme was vexid̄ with so grete a seknes in his head̄, þat it strake in-to his brayn̄, & tuke away his witt & his mynde from̄ hym̄. So at þe laste he come vnto hym̄ selfe, & axkyd̄
28 to be howseld̄; & þai þat wer abowte was ferd̄ at he had bene fallen̄ in-to a wudenes; & þai cownceld̄ þe preste to feche ane hoste þat was vnsacred̄ & giff hym̄; and so he did̄. And onone as he come with-in þe thresshwold̄ of þe dure, þis bisshopp̄ cryed̄

[1] *After* þe, buke, *erased.* [2] MS. Comminicanti.

with a clere voyce & sayde; "hafe it away! hafe it away! for þat is not[1] my Lorde." And all þat was abowte hym had grete wonder here-off; and þan þe *pr*este wente agayn & broght *with* hym þe *ver*ray sacrament. And þis bisshopp *with* grete devocion reseyvid 4 it, þurgh vertue of þe whilk he come agayn vnto his right mynde. And so he in full faythe & charitie passid vnto God.

CLXII.

Com*m*unio[2] famem corporalem repellit.

Som tyme þ*er* was a wom*m*an þ*a*t be lefe of hur curatt was 8 eu*er*ilk Sonday[3] howseld, and þat day af*ter* sho tuke no bodelie meatt; and yitt sho was nothyng hongrie. And onone as hur curatt purseyvid þis, he went vnto þe bisshop & told hym; & he bad hym take ane hoste þat was vnsacred & gyff hur; and so 12 he dyd. & þis wom*m*an purseyvid it noght, bod tuke it *with* gude deuocion & went home; & onone as sho come home, sho was so hungred, þat, as sho thoght, had sho nott titter getten hur meatt sho sulde hafe dyed furth-with. Yit not*with*stondyng sho ran 16 agayn vnto þe *pr*este, & trowed þis honger had bene com*m*en on hur for hur syn*n*ys, and *with* grete wepyng how þat was taken fro hur þat God had giffen sho told hym. And when he hard þis he was greatlie reioysyd þ*er*off, & þankyd God, & went *with* hur 20 vnto þe kurk & gaff hyr þe *ver*ray sacrament. And þurgh þe vertue hereoff all hur hungre was swagid, & þis grace þat was *with*drawen from hur was giffen hur agayn: and onone as þe bisshopp hard þis he þankid almighti God þ*er*off. 24

CLXIII.

Com*m*unio ecia*m* fortitudi*n*em corporalem confert.

Som tyme þ*er* was a wurthi knyght whilk þat did many eniuries vnto Lowis þat was Erle of Losens, & to his men. So on a tyme þis erle co*m*ple*n*yd hym of þis knyght vnto his frendis. So on of 28 þai*m* was a wurthi man & sayd; "I dar vnd*er*take þat I sall take hym, & I may be sekur þat none of you sall do hym no bodely

[1] Not, *omitted and added above the line.*

[2] MS. Comminio.

[3] *Under* Sonday, day, *erased.*

harm." And þe erle & all made hym surans; and þis worthi man gatt þis knyght and delyverd hym vnto þe erle. And þe erle, in savyng of his athe, garte make a depe graffe; & he tuke
4 þis knyght & wappid hym in softe clothis & layd hym *per*in, & garte caste erthe on hym, & so smorid hym to dead. And þe frendis of þis knyght com*p*lenyd of þis wurthi man vnto þe Emp*er*our Frederike, & said þat he for a grete som of money had
8 taken þis knyght & solde hym vnto þe Erle. And þe Emp*er*our garte call hym before hym, & wolde hafe garte putt hym to deade herefor, and he cuthe not be excusyd for nothyng att he cuthe say. And þan at þe laste he knew þ*at* hym selfe was nott giltie
12 as þai sayd, and oblissid hym to profe þatt as right & law wolde; & þ*er* he was demyd to feght þ*er*for. And so a day was sett, & his enmys gatt a strang knyght to feght w*ith* hym. And on þe day att þai sulde feght vppon, þis wurshupfull man shrafe hym, & w*ith*
16 gude deuocio*n* reseyvid hys sacrament & went boldlie into þe place þ*er* þai sulde feght; & his enmy come in manlelie agayns hym. And onone as þai mett, þis man att was hyrid, þat all men hard, asked hym if he had etyn oght þat day. And þis wurthi man
20 ansswerd agayn & sayd; "ya, I hafe reseyvid & ete þis day þe bodie of almighti God." And þis other lurdan ansswerd hym agayn & sayd; "fforsuthe, & þ*o*u had eatyn þe devull þis day, I sall feght w*ith* þe & ou*er*thraw þe." And evyn furthw*ith* after
24 þis wurde of blasfemyng, almi3ti God tuke his strenth from hym & strenthid þis other wurthi man so, þat his enmy þat was hyrid agayns hym had no more strenth, nor myght no more stand to feght w*ith* hym þan he had bene a childe, vnto so mekull he gaff
28 our þe batell & held hym selfe as owrecom*m*en. And þus þis trew knyght, be etyng of þe bodie of almighti God, had a glorious victorie.

Com*m*unio ecia*m* vitam corporalem prolongat [1].
32 Inf*r*a de p*r*edone.

Com*m*unio qu*a*n*do*q*ue* a p*ro*p*r*ietarijs religiosis non p*er*mittit se recipi [2]. Infra de p*ro*prietate.

[1] MS. prolongatt. [2] MS. non p*er*mittit sed recipit.

Com*m*unicant[1] frequent*er* tam boni quam mali indifferent*er*. Infra de eukaristia.

Com*m*unio ecia*m* a mortali pe*cc*a*to*[2] ret*r*ahit. Infra de obstinacione. ij. 4

CLXIV.

Com*m*unione*m* aliqu*ando* impedit pollucio nocturna, *et* aliqu*ando* non.

Cassianus tellis how he knew som tyme a man of religion, þat gaff hym gretelie vnto chastitie bothe of his harte & of his body, 8 w*ith* grete mekenes; noghtw*ith*stondyng he was tempid' w*ith* grete ludificacions on þe nyght. And evur when he ordand' hym to ressayfe his sacrament, on þe nyght befor evur he was pollutt in his slepe. And when he for ferdnes had lang time abstenyd' hym 12 fro his mess-saying, for ferdnes hereoff he went vnto ane olde bruther of his & told' hym þe mater & askid' hym cownceil þ*er*in. And' he vmthoght hym þat þ*er* was nowder in þis man sup*er*fluitie, nor at his mynd' was giffen vnto suche illusions, & þ*er*bie hym 16 thoght at it was nowder syn of his bodye nor of his mynde, he cownceld' hym baldlie to go vnto his mes & reseyfe þe holie sac*r*ament, þat not be þis disseyte þe medcyn of þe helefull medcyn & remedy sulde be lefte. And be þis cownceil he went 20 vnto mes & boldelie resayvid' þe sacrament: and be þe vertu þ*er*off þe custom at he was wunte to hafe of þis illusion fro thens-furt sesyd'.

Com*m*unioni po*ss*un*t* adaptari multa que dicuntur 24 infra de eukaristia.

CLXV.

Comp*a*raciones odiose sunt.

Agellius tellis how þat when Aresto[*ti*]le þe philosophyr wexid' olde, all his scolers & þai þat vsid' his facultie come vnto hym 28

[1] MS. comminicant. [2] MS. pp-ccd.

& prayed hym̄ to tell̄ paim pat, whem̄ he was dead̄, who sulde succede & be per maister in his steade. And per was in his scole ij principallis, Thofrastus and Memedemus. And pam̄ Arestotile
4 garte bryng hym̄ bere & mead̄ patt he myght drynk of paim bothe befor̄ all̄ his scolars. And whem̄ he had tastid̄ of bathe, he commendid̄ ather of paim. Neuer-pe-les he sayd̄ pat bere was pe bettyr, becauce it was pe elder. And pus priualie with-outem̄
8 lakkyng or commendacion̄ of owder partie (*pai purseyvid*) pat Thofrastus sulde be per maister after hym̄ whem̄ he was dead̄.

CLXVI.

Compassio naturaliter inest mulieribus. *et* c°.

Valerius tellis how on̄ a tyme per was a wommam̄ pat had done
12 a grete trespas agayns pe law, & sho was broght perfor̄ befor̄ pe justice, & per sho was demyd̄ pat on̄ a certam̄ day after̄ hur head̄ sulde be smyten of. And sho was commandid̄ to prison̄, & he pat had hur in kepyng had petie on̄ hur and gaff a doghter of hurs, at
16 was a wommam̄, lefe ilk day to com̄ vnto hur; & ay whem̄ sho come in he serchid̄ hur pat sho broght nothyng with hur, & it was commandid̄ hym̄ pat sho suld̄ neuer hafe meate afor̄ scho sulde dy. So whem̄ he fand̄ sho abade on life many dayes with-owtem̄ meate,
20 on̄ a tyme whem̄ hur doghter come, he serchid̄ hur & he fand̄ pat sho had sustenyd̄ hur moder life with hur mylk of hur pap; & he thoght pis a grete mervayle & went & told̄ pe iustice. And pe iustis he[r]for̄ had compassion̄ on̄ hur & forgaff hur hur tryspas
24 for hur doghter sake.

Compati debent viri sancti eciam malis. Infra de obediencia. vij.

Compaciendum est eciam animalibus brutis. Infra
28 de obediencia. vij.

Compati debent confessores confitentibus contritis. Infra de contricione.

Compati debent confessores confitentibus. Supra de
32 abbate. ij[a].

CLXVII.

Compaciendum est leprosis.

Jacobus de Vetriaco tellis how som̃ tyme þer was a worthi
ladie, & sho had grete petie of seke folk, & speciallie of lepre men̄.
And hur husband̄ was a myghti man̄, & he had lepre folk in so 4
grete vgsomnes þat he myght not suffer to se þaim, nor lat þaim
com̄ with-in his howse. So on̄ a day as a lepre man̄ was cryand̄
at his yate, þe ladie come to hym̄ & askid̄ hym̄ if he wold̄ owder
eate or drynk, and he ansswerd̄ agayn̄ & sayd̄; "I am̄ here hugelie 8
turment with hete of þe son̄, & I will̄ nowder eate nor drynk bod
if þou take me into þi place." And sho ansswerd̄ agayn̄ & sayd̄;
"knowis þou not how my husband̄ vgis to see lepros men? & he
will̄ onone com̄ home fro huntyng, & if he fynde þe with-in his 12
place, happelie he will̄ sla bothe þe and me." And he wepid̄
& made sorow. So at þe laste þis ladie might no langer se hym̄
wepe, & sho tuke hym̄ vp̄ in hur armys & bare hym̄ into hur
place, and þan̄ sho prayed̄ hym̄ to eate. He said̄ agayn̄ he wald̄ 16
nowder eat nor drynk bod if sho bare hym̄ vnto hur chamber
& layde hym̄ in hur awn̄ bed̄, & þer he wolde riste hym̄ awhile
& þan̄ he wold̄ eate. And he made so mekull̄ sorow þat sho mot
not suffre itt, þat sho had hym̄ vnto hur chawmer & laid̄ hym̄ in 20
hur bed̄, & sho laid̄ a softe cod vnder nethe his head̄ & happed hym̄
with a gay couerlad̄. And þis done, onone hur husband̄ come home
fro huntyng & bad hur oppyn̄ hym̄ þe chamber dure, & he wold̄
lay hym̄ down̄ & slepe a while; & sho was ferd̄ at he suld̄ sla 24
bothe þe lepre man̄ & hur, & made hur to tarie a while, & wolde
not com̄ & oppyn̄ þe dure redelie. & he seyng at sho tarid̄
& wold̄ nott com̄, brest oppyn̄ þe dure in a grete anger and went
in-to þe chambr̄. And̄ onone he come bakk agayn̄ & mett his 28
wyfe & sayde vnto hur; "Now þou hase done wele; for þou hase
arayed̄ our bed̄ on̄ þe beste wise, bod I mervayll̄ whare þou gat so
gude spicis þurgh whilk all̄ our chawmer is fyllid̄ so full̄ of gude
savir with, for onone as I come into þe chaw[m]ber, þer was þerin 32
so swete a savur at me thoght I was in paradice." And when̄ sho
þat befor̄ was ferd̄ for hur dead̄ hard̄ þis, sho went in-to þe

chamber w*ith* hym̄ & fand it as he sayde; & þan̄ sho told' hym̄ all̄ how scho had done; & þai lukid' in þe bed' and þis lepre man̄ was away. And þan̄ hur husbond' þat befor' was als wude as a lyon̄, wex als meke as a lambe, & evur afterward' luffid' God & leplere men̄ better.

Compati debet p*re*latus subditis temptatis. Sup*r*a de abb*a*te. ij.

CLXVIII.

Compaciend*um* e*st* amplius peccatis hominu*m* q*u*am reb*us* temporalib*us* p*ro*prijs.

Saynt Gregor' tellis; "we rede of a gude holie man̄ þat had no þing to lif on̄ all̄ yere bod a little corn̄ þat he had gravyn̄ þe erd' of, & sawen̄ hym̄ selfe. So on̄ a tyme when̄ he had shorn̄ it & broght it home, ane ill̄ man̄ þ*a*t luffid' hym̄ nott sett fyre in his lathe, & burnyd' vp̄ þe corn̄ and all̄. So a man̄ hard' tell̄ þ*er*off & come vnto hym̄ & said'; 'allas! fadur, what is happend' vnto þe? wo is me for þe.' And he ansswerd' agayn̄ w*ith* a chere as he had bene nothyng grevid' & said'; 'wo is me for þat at sall̄ happyn̄ vnto hym̄ þatt did' þis dede!' as he had not sett be hys awn̄ herm̄, bod rather be þe toder mans syn̄." *et* c^o^.

Compositus debet esse homo in sensib*us* exte*r*ioribus, vt habetur sup*r*a de Aspectu.

CLXIX.

Concordia multu*m* est necessaria habitantib*us* ad inuicem.

We rede in 'Vitis P*atru*m' how som tyme þ*er* was ij brether þat dwelte sam*en* many yeris, & þai varid' neu*er* nor neu*er* was wrothe. So on̄ a tyme þe tone said' vnto þe toder; "latt vs make debate betwix vs as other men̄ of þis werld' dois." And þe toder ansswerd'

& sayd' þat he wuste neu*er* what debate was; & þan þe toder sayd' vnto hym; "lay down þi hude betwixt vs two and I sall say it is myne, & þou sall say, 'nay! it is myne.' And' here-of sall a debate brede betwix vs." And þai laid' down þis hude betwyx þai*m*, and 4 þe tone said'; "it is myne"; & þe toþ*er* said'; "nay! it is myne." Þan þe tother sayd'; "it is þyne; & þ*er*for take it up & don it on þi hede & go þi ways." And þus þai p*ar*tid' & nowder of þai*m* mott nor cuthe discorde w*ith* oþ*er*. 8

Concubina sac*er*dotis punitur. Infra de luxuria.

CLXX.

Co*n*cupicencia carnalis naturaliter ad mulierem inclinatur.

We rede in þe storie of Barlaam how þ*er* was a kyng þat had 12 a son; and' when he was new born, wyse lechis þ*at* saw it told' hym þ*at* hym burde gar kepe it to it war x yere olde, þat it saw no þing bod meate & drynk & clothis & a wom*m*an to kepe it, & els it suld' dye. And so he dyd'; & at x yere end' he garte 16 bryng befor it all man*er* of þing*is*, þat it mott se þai*m* & know what att þai war; & þ*er* was b[*r*]oght befor hym gold' & sylu*er*, & hors & catell, & evur as he askid' what þai war men tolde hym. And when yong wom*m*en & maydyns come befor hym & he saw 20 þai*m*, he askid' beselie what at þai hight, & what þing*is* þai wer. And þai þat wer aboute ansswerd' hym & said'; "yone er devils þat begylis men." And when he had sene all man*er* of þingis, þai broght hym vnto þe kyng his fadur; and he askid' hym of all 24 thyngis þat he had sene, whilk he luffid' beste. And he ansswerd' agayn & sayd': "Fadur, forsuthe nothyng els bod devuls þat disseyvis men, ffor of þai*m* alonelie befor all oþ*er* is my harte sett." 28

Concupiscencia gule est rep*ri*menda. S*upr*a de abstinencia.

Confessio facta in scriptis valet. S*upr*a de Basilio. iij°.

CLXXI.

Confessio delet peccata de Sciencia Diaboli.

We rede in þe 'Meracles of Saynt Constantyn[1],' how on a tyme
when Saynt Lamfranke at was bisshop of Ca[n]turberie sayde mes
4 þer, sodonlie a yong monke, þat sulď hafe reď þe gospell at þe same
mes, was afore þe gospell taken with a fend'; vnto so mekull at þai
þat come before, what at evur þai had done & had not bene shrevyn
þerof, he wolď hafe teld' þaim it. And som þat shamyď with
8 þer syn, went & shrafe þaim clene þerof for ferď of hym. And
when þai come agayn before hym he spirriď whatt þai war &
whar-for þai come; & had no knowlege þat þai had bene at hym
befor. *et c°.*

CLXXI.

12 ## Confessio nocet Demoni.

Cesarius tellis how þer was a doctur of Dyvinitie þat was a gay
prechur, & he hight Thomas. And when he was seke & bown
to dye, he was war of þe devull standdand' in a noke of þe
16 chawmbre þer he lay, and he coniuriď hym & spirriď hym many
thyngis. And emang all oþer thyngis he askiď hym what noyeď
hym & his felos moste. And he saiď att no þing noyed nor hurte
þaim so ill as diď confession; ffor when a man is in deadlie syn,
20 all his membres is bon, & he may not mofe hym; and onone as he
is shrevyn, þan is he lowse, and redie vnto all gudenes. And
when þis holie doctur had hard' hym say þus, he thankiď Goď
& gaff vpp his sawle in-to hevyn.

24 Confessio mundat peccatorem *et* peccatum occultat.
Supra de adulterio[2]. iij.
Confessio a visibili *et* horribili[3] pena liberat. Supra
de agro. j.

[1] Arundel MS. Ex miraculis sancti Constantini Cantuaris; celebrante sancto Lanfranco Cantuaris archiepiscopo missam. The Harleian MS. has; Ex miraculis sancti Dunstani Cantuaris; celebrante sancto Lanfranco Cantuaris Archiepiscopo missam.

[2] MS. alulterio.

[3] MS. corrigibili. Latin MSS. horribili.

Confessio tarda aliqu*ando* valet. Sup*r*a de ambicione. iij.

CLXXIII.

Confessio pura celat pecc*atum* *et* recidiu*um* manifestat.

Cesarius tellis how som̄ tyme in þe Dioces of Traiecte, þ*er* was a fysscher þat was a fornicatur. & on̄ a tyme he was ferd' to be putt vp at þe sene[1]; & he went vnto a preste & shrafe hym̄ of all his syn̄, and when̄ he had done þ*at*, if he war accusid' he mot sekurlie deny it, & suffer þe burnyng of a hate yrn̄ as þ*er* was vse to þ*aim* at denyed it. And so he did', and þis hate yrn̄ þat he bare noyed' hym̄ no þing. So aft*er*ward he fell þ*er*to agayn̄. And on̄ a tyme he ferid' ou*er* a watir w*ith* a man̄ þatt had knawlege of his mysgou*er*nans; & þis man̄ spak vnto hym̄ & said'; "I m*er*vell, & so duse many mo, þat þe hate yrn̄ byrnyd þe noght; for we knew wele enoghe at þou was giltie, & hase occupyed it syne." & he ansswerd' agayn̄, & sayd' þe hate yrn̄ noyed hym̄ no more þan̄ did puttyng of his hand' in-to þe watir; & w*ith* þat he putt his hand' into þe watir. And onone[2], be þe rightwusnes of all-myghti God', þat hym̄ hy schameles when̄ he was a penytent, becauce of turnyng agayn̄ vnto his syn̄, þ*er* he was punysshid'; & onone as he tuchid' þe watir it was vnto hym̄ as byrnand' fyre. For als sone as his hand' was in þe watir he gaff a grete cry & tuke vp his hand'; and all þe skyn̄ lefte behynd' in þe watir. And þan̄ he told' þ*aim* all how it happend hym̄.

CLXXIV.

Confessio pura delet pecc*ata* a memoria confessoris qu*ando*q*ue*.

Cesarius tellis how þat[3] on̄ a tyme, as a grete meneyay of pylgrams saylid' to-gedur our' þe se, þ*er* fell suche a tempeste in þe

[1] Latin MSS. time*ns* in synodo accusari.

[2] Latin MSS. mira dei iustitia, qui mis*er*icordit*er* penitent*em* custodiu*it* iuste, *et* iuste recidiuant*em* punivit.

[3] MS. þan.

se, at þe shipmen war ferd at þai sulde all dye. And þan spak one att was emang þai*m* att was a grete synn*er* & sayde; "þis tempest is fallyn on vs becauce I am a grete synner; and I p*r*ay
4 you all att ye will here my confession." And þai all held þ*er* tong; & he told so mekull horrible venom of syn at þai*m* irkid to here hym. And onone as he had done, þurh þe m*er*cie of almighti God þ*er* fell a grete calme in þe see, & þe storm sesyd so sone
8 at eu*er*e man had m*er*vall þ*er*off. And when þai come vnto þe havyn, almyghti God tuke oute of þ*er* aller myndis all þase synys þat he had shrevyn hym off als verelie as þai had neu*er* harde tell of one of þai*m*.

12 Confessio pura a confusione temporali lib*er*at. Inf*r*a de famulo. v.

CLXXV.

Confessio eciam a morte corporali lib*er*at.

We rede how som tyme in þe cetie of Arthebatenc*is* [1], a yong
16 pure clerk sayd vnto a goldsmyth þ*at* þ*er* sulde com vnto his howse a m*er*chand, þat wald by of hym syl*u*er vessell of dyvers form. And when he had told hym þis, þis goldsmyth wold fayn hafe solde his chaffer, & com*m*awndid one of his men to go home &
20 feche suche vessell & bryng þai*m* vnto suche a clerke howse. And a sister of þis goldsmyth broght þai*m* þedur þis clerk lay in wayte of hym & his suster as þai come in at þe dure, & slew þai*m* bothe, & cut þai*m* in pecis & keste þai*m* in a sege. And when þis gold-
24 smyth meneya saw he tarid long & come not home, þai went vnto þis clerkis howse & spirrid after þ*er* maist*er* & his suster. And þis clerk denyed hym & sayd he come nott þ*er*; & þai areste hym & a brud*er* & a sist*er* þat he had, & broght þai*m* befor þe [2] iustice
28 of þ*er* law, & þ*er* þai cuthe not agaynsay þ*er* gilde, for þe man was fon w*it*h þai*m*, & þe syl*u*er vessell bothe; and þai war demyd all to be brent. þan þis suster said vnto hur [3] brother þe clerke;

[1] MS. Harl. In ciuitate Att*r*abanen-*se*. MS. Arund. In ci*v*itate Atrabacesi.

[2] MS. *repeats*, þe.

[3] *After*, hur, h, *erased*.

"Bruther, I suffer þis fo[*r*] þe. And sen̄ we may nott esshew þe payn̄ of dead' at we er demyd' vnto, lat vs shryfe vs of owr̄ syn̄, at we may so esshew þe euerlastand' payn̄ of hell'." And bothe þe brethir wuld' nott. Noght-with-stondyng sho sh afe hur of hur 4 syn̄ vnto a preste with grete wepyng & hertlie contricion̄; and þan̄ þai wer all' takyn̄ & boun vnto a stokk, and a grete fyre made abowte þaim. And þe clerk & his bruther fell' in a dispayr & war burnyd vp̄; & þis damysell' þurgh hur trew confession̄ was kepyd' 8 harmeles. & yit þe bandis at sho was boun with wer burnyd', & sho felid' no more of þe hete of þe fyre, þan̄ it hadd' bene þe blaste of a dew wynd'.

CLXXVI.

Confessio simulata vel tamen furtiua[1] non delet 12 peccata de sciencia diaboli, sed tantum vera confessio illa delet.

Cesarius tellis þat on̄ a tyme in Braban̄ þer was a man̄ boun in a howse þat had' a fend' in hym̄, whilk fend' cawsid' þis man̄ to 16 vpbrayd' ilkone at come in with syns at þai had done & war nott shrevyn̄ off. So þer was a man̄ in þe town̄ þat gretelie desyrid' to se hym̄ & here hym̄ speke, bod he was ferd' þat he suld' vpbrayde hym̄ with his syn̄. And for ferd' here-of he went & shrafe hym̄ of 20 all' his synys vnto a preste, bod he kepid' with-in hym̄ a will' to fall' vnto syn̄ agayn̄; and he trowid' þat he was sekur enogh & wente boldelie into þe howse vnto þis man̄. And onone as he come in, þis man̄ at was bun̄ cryed' & said'; "A! welcom̄, frend'! com̄ ner! 24 for þou hase wele whittend' þe." & onone, þuf all' he war shrevyn̄, yit he told' all' his synnys oppynlie vnto all' þat stude abowte; & þe man̄ þoght he was gretlie confusid' becauce his syns wer so fowle, and he was passand' hevye & turnyd' agayn̄ vnto 28 þe preste, & tolde hym̄ all' how it happend'. And he shrafe hym̄ agayn̄ with a full' wyll' neuer to syn̄ agayn̄. And þan þe preste bad hym̄ go baldlie agayn̄ and he sulde no more shame hym̄; and

[1] MS. fulcina. Latin MSS. *as above.*

he did so. And whem̃ he come into þe howse, one at was *þer* said' vnto þis man̄ at was bun̄; "lo! þi frend' is com*me*n̄ agayn̄." And he askid' whilk was he. And þai said'; "he þis att þou
4 vpbraydid' right now *with* so fowle synys at þou sayd' at he had done." And he answerd' hym̄ agayn̄ & said'; "I vpbraydid' hym̄ noght, nor I knaw none ill of hym̄." And fro thens furthe euerilk man̄ trowed att he was bod a lyer, & wolde truste no thyng at he
8 sayd'. *et* c^o^.

CLXXVII.

Confessio ex corde facta celat peccata.

We rede how on̄ a tyme *þer* dwelte in a town̄ a knyght, & he had a fayr wyfe; & þe preste of þe town̄ held' hur. And it was
12 tolde þe knyght, & he wolde nott onone giff faythe *þer*to; not-*with*stondyng he had *þaim* evur in suspecion̄, & he wold' nowd*er* latt þe *pr*este nor his wyfe witt at he had *þaim* so. So on̄ a tyme he *pr*ayed þe preste at he wolde go *with* hym̄ to speke *with* a man̄
16 a myle or ij thens. And he said' yis, and went *with* hym̄ vnto a noder town̄, whar' *þer* was a devull in a man̄ at wolde tell euerilk man̄ of all þe synys at evur þai had down̄ *þat* þai wer not wele shrevyn̄ of. And þis preste was aferd' þat þe knight broght hym̄
20 þedur for to aske þis devull of his dedis, & he went & soght a *pr*este and *þer* was nane in þe town̄. And þan̄ he went *pr*ivalie into þe stabyll *þer* þe knight*is* man̄ had sett vp *þer* hors, & he fell on̄ his kneis befor' þe knyghtis man̄, & *pr*ayed' hym̄ þat he wold'
24 here his confession̄, for he was so seke he was bown̄ to dye. And *þer*, *with* grete cont*r*icion̄ he made a full confession̄ vnto þis man̄, & besoght hym̄ to enione hym̄ penance: and þan̄ þis servand sayd'; "Sur, I am̄ no preste; I know nott whatt penance I sulde
28 enione you, bod *þat* penance at ye wolde enione a noder prest and he war shrevyn̄ at you of a like syn̄, þat sall be your penance." And þis done he went on̄ boldlie *with* þe knight vnto þis man̄ at had' þis devull in hym̄. And þan̄ þis knight askid' hym̄ if
32 he kend' oght *with* hym̄ selfe; and he sayd, Nay, he knew no þing *with* hym̄. þan̄ he askid' hym̄ what he cuthe say of þe preste, &

he sayd' þat he cuthe say nothyng of hym. And when he had sayd' so, he turnyd' his tong oute of þe language at þe knyght vnderstude, & spak Latyn & said'; "In stabulo mundatus est; he was clensid' in þe stabyll." & þe preste vnderstude what he sayd', & so did' none oper att was per. & he was fayn & thankid' God & went home with þe knight agayn, & lefte þis werld' & went & made hym a monke in Ceustus ordur & become evur after a gude man.

CLXXVIII.

Confessio facta diabolo in loco sacerdotis aliquid prodest.

Jacobus de Vetriaco tellis how at per was a man þat had done many grete synys at he was neuer shrevyn of, & so hym happend' fall seke & was like to dye. And þe devull was ferd' at he suld' shryfe hym vnto som preste, & come vnto hym hym selfe in liknes of a preste, & cownceld' hym to shrife hym. And þis man trowed' at he had bene a preste, & shrafe hym to hym with gude will of all his synys with grete contricion. And' þis done, þe devull sayd' vnto hym; "Bruther, þies synnes er grevus, and perfor I enione þe to penance at þou schryfe þe noght of þaim vnto no noder man, for þai may gretlie sklander þe"; and þan þe devull went his wayes. And onone þis man dyed'; and per come aungels & fendys vnto his sawle, & þe fendis sayde; "he is owres, for he was neuer schrevyn vnto no preste." And þe aungels sayd' þat he had made a confession, for he was contrite; and' þuf all it was þe devull at he was shrevyn, yitt he trowed' þat he had' bene a preste. And þis sawle was broght befor þe hie iugement of almyghtti God'; & he demyd' it for to be putt agayn in þe body, at þe bodi eft mot be shrevyn vnto a preste, and so it was. *et* c°.

Confessio pura reddit sacerdotem dignum sacramento misse. Infra de sacerdote. vj.

Confessio cum[1] proposito recidiuandi non valet. Infra de contricione. j.

[1] MS. sine.

Confessionem impedit demon quantum potest. Infra de demone. xj.

Confessio penam corporalem inflictam delet. Infra de hereticis. i. *et* de Maria.

Confessio amissa a viuo, fit quandoque a mortuo resussitato precibus sanctorum. Infra de Francisco *et* oracione.

CLXXIX.

Confessor in aliquo casu non tenetur confessionem celare.

Cesarius tellis how þer was a monke of Ceustus ordur, & he confessid hym vnto his Abbott, how þat þuff att he war no preste, yit he said mes; and he wold not lefe nowdur be prayer, nor charge, nor command of his abbott. And þis abbott told þis case vnto a certan person and sent it vnto pope; and he ansswerd agayn & said it was no confession, it was bod a blasfemyng, and "a confessur," he sayd, "aw not be þe law to layn such a blasfeme, whar-þurgh grete perell myght fall vnto all holie kurk." And þus he was dischargid of mes-saying. *et* c°.

Confessor non celans confessionem est causa multorum malorum. Infra vbi agitur de Maria Dei genitrice.

CLXXX.

Confessor incontinens multociens potest esse occasio dampnacionis.

Cesarius tellis how þer was a riche huswyfe þat had done many horrible synnys; & sho had grete sorow for þaim in hur harte, and yit sho wold nevur shryfe hur of þaim. So þer was a yong preste þat sho had broght vp of barn little hur self; & sho tuke suertie of hym & shrafe hur unto hym of all hur synnys. And when he had hard hur confession he was lathe to displease hur, & cownceld

hur to fulfyll þe luste & þe likyng of hur bodie; & scho wold' nott, bod abade in p*ar*fite cont*r*icion. And when he saw þat, he discurid' hur synys to ilk man & diffamyd hur. And sho was so gude a wom*m*an at no man trowid hym, bod held' hur a gude wom*m*an 4 & cowntid' hym bod for a fule.

CLXXXI.

Confessor e*ci*am in cautela *et* in int*er*rogando[1] multis est occasio pe*cc*a*ti*.

We rede how on a tyme a maydyn come & shrafe hur vnto 8 a preste; and he as ane vnwyse confessur began to tempe[2] hur vnto syn, & gaf hur comfurthe þ*er*in þ*at* sho sulde contynue. And so sho contynued' it so lang at sho cuthe neu*er* lefe it[3].

CLXXXII.

Confessor discretus ecia*m* nolentes p*er* discrecione*m* 12 sua*m* ad penitenciam inducit.

Cesarius [*tellis*] how þ*er* was a man þat had done many horrible syn*n*ys, and when he had shrevyn hym þ*er*of vnto a preste, he wolde resayfe no penance, bod said' he myght do none; to so 16 mekull, & þe p*r*este enionyd hym neu*er* so lityll penance, yit he wolde nott g*r*aunte þ*er*to. So his confessur askid' hym if he myght say eu*er*-ilk day his pater no*st*er. & he tuke hym þ*er*to & did itt. And almighti God sent hym suche grace, þat he come 20 agayn oft-sithes & asked evur more penans, vnto þe preste had enionyd' hym sufficient penance for his syn.

Confessor discretus debet esse co*m*paciens *et* condescendens peccatorib*us*. Sup*r*a de Abb*a*te. 24

[1] Harl. MS. incautus in int*er*rogando. Arun. MS. as above.

[2] *After* tempe, hym, *erased*.

[3] Latin MSS. Virgo quedam cuidam sacerdoti confitebatur. Ille sicut imprudens cepit de peccatis sibi ignotis interrogare. Que mox de eis in tantum cepit temptari quod, sicut postea retulit alteri sacerdoti, vix de illis peccatis continuit.

CLXXXIII.

Confessor dure loquens confitentib*us* aliquando contra se ips*u*m p*ro*uocat eos.

We rede in 'Libro de Dono Timoris' how þat a maⁿ þat was in
4 syⁿ happend oⁿ a tyme to be in p*er*eⁿ of his deadᵗ; and he made
a vow þat, & he mot esskape, he sulde shrife hym. And so hym
happendᵗ be delyverdᵗ; & þe maist*er* of his felowship went & shrafe
hym vnto a preste h*er*mett, & he shrafe hym vnto þe same. And
8 þis p*re*ste gretlie blamydᵗ hym for his syⁿ, & sent hym vnto þe
pope; & þis maⁿ wexidᵗ hym gretlie and slew hym, and didᵗ
þe same w*ith* ane oþ*er* confessur. And þe thridᵗ confessur hardᵗ
hym mekelie & spak frendlie vnto hym, & tretidᵗ hym, and enionyd
12 hym to penance one thyng alonelie, & þat was; þat whe*n* som-
evur he saw any maⁿ deadᵗ, he suldᵗ helpe to berie hym & he
myght, & putt hym in þe ert*h*, and at he sulde þinke of deade.
And so he did oft-sythis; & att þe laste he begaⁿ devowtelie
16 to þinke oⁿ his estate, & went in-to wyldernes, & þ*er* he liffidᵗ
& dyed in grete penance. *et* c⁹.

CLXXXIV.

Confidencia. Confidendu*m* no*n* est in senectute vt p*ro*pt*er* hoc magis homo p*er*iculis se exponat.

20 We rede in 'Vitis P*atru*m' how þat ane olde maⁿ of religioⁿ
was seke in Egipte, and he woldᵗ algatt*is* go home vnto his frendis
at he mot be w*ith* þai*m* to he wer seke, & not emang his[1] brether
to noy þai*m*. And þe abbot Moyses bad hym go noght, þat he feⁿ
24 not into fornicacioⁿ. And he was hevy þ*er*w*ith* & saydᵗ his bodie
was deadᵗ fro aⁿ man*er* of swilk luste. And he went oⁿ his ways
to his frendis; & a damyseⁿ of hur devocioⁿ kepidᵗ hym. And
whe*n* he was coverdᵗ of his sekenes, he lay by hur & gatt hur w*ith*
28 childᵗ. And whe*n* þis childᵗ was bor*n*, þis olde maⁿ tuke it in his

[1] *After* his, breke, *erased.*

armys opon a grete festiuall day, & come into þe kurk *þerwith* befor all his brether & all o*þer* þat *þer* was; and his brethir wepid & made sorow for hym. And þan he said vnto þai*m*; "See ye þis childe? Lo! þis is þe son of inobediens; be war!" he said, "*þer*for, ye brether, & take ensample be me, for þis I dyd in myne elde. And *þer*for I pray you he*r*telie pray for me." And he went into his cell; & *þer* he abade all his life-days in grete penau*n*ce & prayer.

Confidencia est h*a*benda in s*anc*tis[1] de rebus temporalib*us*. Inf*r*a de S*anc*to Nicholao.

Confidend*um* no*n* est in quolibet. Inf*r*a de gula. iiij.

CLXXXV.

Confusio orta de peccato p*er*petrato aliqu*ando* est occasio boni.

Cesarius tellis how on a tyme a yong man gatt a non w*ith* child; and he was so confusid *þer*-w*ith*, & so ferd at he sulde be descried þat he had done suche a truspas, & no man had hym in suspecion, þat he went vnto ane abbay of a strayte ordur & made hym a man of religion, & *þer* abade in grete devocion & p*r*ayer all his life. *et* c^o^.

CLXXXVI.

Confusio aliquando est causa mortis.

Helinandus tellis how þat shipmen on a tyme come vnto a philosophur þat hight Omerus, & spirrid hym a question & he cuthe not in no wise essoyne it. And becauce he cuthe not, þai said he was bod a fule, & cuthe no wisdom. And he was so confusid & esshamyd þat w*ith*-in a little while after he dyed for sorow.

[1] So the Latin MSS. The English version *has*, in s*anc*tis temporalib*us*.

CLXXXVII.

Congregacio aliquando dirigitur p*er* aliquem bonu*m*.

Isidorus tellis how [*when*] þat Philip̄ þat was king of Macedonie was at Athenys, he askid of þe cetie at þai sulde delyvir hym̄ x wyse
4 men [1], and he sulde breke vp his sege. And when̄ a man̄ þat hight Demonstrues [2] harde tell̄ þis, he fenyd̄ þis fable & told̄ it emang þe cetisyns of Athenys; how þat, on̄ a tyme, wulfis desyrid̄ of shep*er*dis at þai & þai myght be made frendis. And þe shep*er*dis
8 þoght none ill̄ & grawntid̄ & was made frendis w*ith* þai*m*. And þan̄ þe wulfis askid̄ of þies shep*er*dis at þai mott hafe þ*er* doggis at kepid̄ þ*er* shepefald̄ delyverd̄; ffor as þai sayd̄, þai wold̄ be occasion̄ and cauce to gar þai*m* fall̄ att debate agayn̄. And þe shep*er*dis
12 agreid þ*er*to, & delyverd̄ þai*m* þ*er* doggis þat war wunte for to kepe þ*er* faldis. And þan̄ þe wulvis killid̄ þies hownd*is*; & when̄ þai had so done, þai come & werid̄ vp all̄ þe shepe att was in þe flokk̄. "And þus," he sayd̄, "will̄ Philip̄ þe kyng do w*ith* vs, þat is
16 to say, take away our wise men̄ & owr̄ oraturs; and when̄ he hase so done, þan̄ he wyll̄ mys-chefe vs & sla vs, & all̄ þat er in þe cetie of Athenys."

CLXXXVIII.

Consanguinitas. Consanguinei no*n* sunt a viris
20 s*anct*is sustentandi nisi in iure suo p*ro*prio.

We rede in þe life of Abbott Pastur, how þ*er* was a Iustice of þe contre, & he desyrid̄ to se þis Abbott, and he mot nevur com to at se hym̄. And þis iustis saw þat, & he garte take þe sist*er* son̄
24 of þis abbott, & said̄ he was a thiefe & putt hym̄ in p*ri*son̄, & sayd̄ & þis abbott Pastor wold̄ com̄ vnto hym̄ & pray hym̄ for hym̄, he suld̄ delyver hym̄ hym̄. And þan̄ þe moder of þis childe come vnto þis abbott cell̄ dure, and̄ callid̄ þ*er*-att & besoght hym̄ to
28 speke w*ith* hur, & he wolde no wurd̄ ansswer. And when̄ sho saw þatt, sho wepid̄ & made mekull̄ sorow, & sayd̄; "And þou had̄

[1] *After* men, at, *erased.* [2] Latin MSS. Demostrues.

a harte & bowels of yrn & mott not be movid' *with* no compassion, yit at þe leste marke, þou suld' hafe compassion of þine awn blude, þi sist*er* son." And þan þis abbott sent wurd' vnto þis iustis & sayd'; "Pastor filios non gen*er*auit; Abbott Pastor gatt nevur 4 child'." And when þis iustis saw at þe abbott wold' not com hym selfe & p*r*ay for hym, he said' & he wold' send wurd' for hym be mowthe he suld' send' hym hym. And þan þis Abbott sent hym wurd' & sayd'; "Examyn þe cauce as þe law wyll, & if he be 8 wurthi to dye lat hym dy; or els do *with* hym as þou plesis." *et* c⁹.

CLXXXIX.

Consciencia bona frequent*er* timet [1].

We rede in 'Historia Trip*ar*tita,' þat on a tyme when Iulianus 12 Apostata at a grete ffeste tyme, in man*er* as emp*er*ours dose, garte encens be sett befor hym, he made crysten men to com knelyng aforn hym & s*er*ve hym þ*er*-of. & he gart hide fals mawmett*is* vnd*er*-nethe a clothe befor hym, at þe cristen men suld' not se 16 þai*m*; & þe c*r*istenmen wiste nothyng þ*er*of. And when þis was done, he garte bare þies & told þe c*r*isten men, & threpid' of þai*m* at þai had' done sac*r*ifice vnto his godd*is*, & offred þai*m* encence. And when þai harde þis, þai cryed & made mekull sorow, and 20 desyrid' at þ*er* right hand*is* at þai broght it vp *with* sulde be cutt off for penance *et* c⁹; þuff all þai þoght not of no sacrifice vnto fals godd*is*.

CXC.

Consciencia pecc*ati* [2] no*n* potest quiescere. 24

We rede in 'Libro de Dono Timoris,' how on a tyme þ*er* was a riche man, & he luffid wele to go to sportis & to grete festis. So on a tyme, as he was be hys ane, hym happend' to vmthynk hym of his syn*n*ys, & so he co*n*tynued'; and his consciens was so gretlie 28

[1] The Latin MSS. *conclude*, vb*i* no*n* est timendu*m*.

[2] So Latin MSS. The English version *has*, peccato.

turment þ*er*-w*ith* at he mott hafe no reste. And þ*er*for evur when suche a thoght come in his mynd, he wald evur call vnto hym one of his neghburs to hald a talk w*ith* hym, & for to putt suche
4 thoghtis oute of hys mynde.

Consecracio eccl*es*ie. Infra de dedicacione.

CXCI.

Consilio bono est acquiescend*um*.

We rede how on a tyme ane archer gatt a little burd þat is
8 callid a nightgale, & he gatt oute his knyfe & wold hafe slane hur. & þan sho spakk vnto hym & sayd; "þ*o*u man! whatt may my dede p*r*ofett þe? For þ*o*u may not fyll þi body w*ith* me, bod & þ*o*u will latt me go, I sall gif þe for my rawnson iij wisdoms,
12 whilk & þ*o*u kepe, sall be grete p*r*ofett vnto þe." And when he hard hur speke he was gretelie astonyd, & sayd þat & sho cuthe tell hym any new þing*is* at mot p*r*ofett hym, he suld latt hur go all redie; & sho essurid hym at sho suld. And as for þe furste,
16 sho bad hym neu*er* to desyre to gett þat þing at he myght not gett; and make not sorow for þat þing þat is v*er*ely loste & can neu*er* be requoverd; and as for þe thrid, "Gyff not truste vnto eu*er*ilk wurd at þ*o*u heris." And þis done he lete hur fle þ*er* sho wold;
20 and sho gatt hur vp into a tre & þoght sho wald witt whe þ*er* þies wisdoms sulde turn hym vnto any profett or nay. And sho said vnto hym; "A! wo be vnto þe! for þ*o*u hase had þis day ane ill cownceil; for þ*er* is w*ith*-in my body a p*r*ecious stone callid a
24 Margarite, þ*a*t is of grete v*er*tue, and it is more þan ane egg." And when he hard þis, he made mekull sorow at he had lattyn hur go, & desyrid hur to com agayn, & made all þe crafte att he cuthe to gett hur. And þan sho sayd vnto hym; "Now I know
28 þ*a*t þ*o*u erte bod a fule. I bod þ*o*u suld not make sorow for þ*a*t þing þat was loste and irrecou*er*able, & I bad þ*o*u suld not be besy to labur for þ*a*t þing at þ*o*u may nott gett, & þ*o*u mak*is* mekil[1] sorow at þ*o*u hase loste me, & laburs to gett me agayn, & I will
32 not com att þe. And I bad þ*o*u sulde not trow eu*er*-ilk wurd att

[1] MS. mekis.

þou hard̄, & þou trowis at þer be in my bodye a precious stone mor̄ þan̄ ane egg; & all̄ my bodie is nott so mekull̄ as halfe ane egg. And þerfor̄ as I fand̄ þe a fule, so will̄ I lefe þe." & with þat sho flow away syngand̄ þies ij versys; "Non nimis amissis doleas, nec omne quod audis credas, nec cupias id quod habere nequis."

CXCII.

Consilio inhonesto *eciam* si sit vtile, non est adquiescend*um*.

Tullius tellis how som tyme þer was a man̄ þat hight Themistenes, & on̄ a tyme he told̄ vnto þe men̄ at dwelte in Athens þat he cuthe tell̄ þaim a cownceil̄ þat war for þer common̄ profett. Bod he said̄ þat it was noght necessarie þat all̄ men̄ suld̄ witt it, & þerfor̄ he desyrid̄ þaim at he myght hafe ane to tell̄ it to. And þai assigned̄ hym̄ a man̄ þat hight Aristes, and he told̄ hym̄ & sayd̄: "A grete shyp̄ of Lacedonye is commen̄ vnto þe haven̄; and it wer ane ethe þing & a profitable to men of þe cetie to go & take oute all̄ þe riches þer-of." And when̄ þis Aristes hard̄ þis, he went to þe cownceil̄ in-to þe cetie & told̄ þaim þat he had hard̄ a profitable cownceil̄, bod it was nowder treuth̄ nor honestie; and þerfor̄ he sayd̄ he wold̄ not concent þerto.

Consilio bono frequenter peccator ad penitenciam *et* satisfaccionem attrahitur. Infra de vsurario *et* multis alijs locis.

Consilio malo perdit homo corpus *et* animam. Infra de heretico.

Consilio bono fit iustum iudicium. Infra de promisso.

Consilio bono peccatum dimittitur *et* temperancia augetur. Supra de abbate.

Consilium gratis debet dari pauperibus. Supra Augustini. iij.

CXCIII.

Consolacio diuina cor ad se totum attrahit et replet dulcedine.

Jacobus de Vetriaco tellis of[1] our ladie Saynt Marie, þat whem
4 sho norisshid hym in his youthed and sho had ligem with hym
iij dayes in bed laykand, hur wold hafe þoght it bod ane hour; &
sho wold layke so long with hym at he wold be bathe hon[g]rie
and threstie. And ay þe hongreer & þe thristier at he was, þe
8 more sho desyrid to hald hym in hur armys; and if he wold hafe
bene furth, sho wold cry & hold hym still betwix hur armys. And
som tyme sho wold bere hym in hur armys iij dayes, & kis hym &
play with hym in dyvers placis, becauce sho had so mekull com-
12 forth of hym in hur harte; for als mekull as sho knew þat he was
bothe verray God & man.

CXCIV.

Consolacio diuina debet precibus impetrari.

We rede in 'Libro de Dono Timoris' of a wommam þat was
16 devowte; & on a tyme whem sho wantyd comfurth at sho was
wunte vnto, & was ferd at it suld tary lang or it come, & whem at
it war commem at it suld sone pas away, and sho spakk vnto hur
awn vertues at was with-in hur & sayd; "My faythe! go þou vnto
20 my Lord God, & charge Hym be all þe articles þat er trowed
in Hym þat He com vnto me & comfurth me. & my mynde!
Be þou His hoste, & ordan for his herberie. And my luff! Luke
þou make Hym gude chere. And my charitie! It acordis to þe to
24 hold Hym still, at He pas not away." And whem sho had þus
chargid all hur vertues, onone sho was putt in a mervalos grete
comfurth, at contynued with hur lang & recedid noght away from hur.

Consolatur Deus[2] aliquos in sacramento altaris.
28 Infra de sacramento. j.

[1] Harl. MS. de *sancta* Maria de Ogniez. Arund. MS. de *sancta* Maria de Origine. This English version is entirely corrupt.

[2] So the Latin MSS. The English MS. *has*, Consolatur Deus in aliquo in aliquo sacramento, &c.

Consolacion*em* recipiunt aliqu*ando* s*ancti* creaturis vel f*actis*. Sup*ra* abb*at*is vi[1] *et* infra de Ioh*anne* Euua*n*gelista.

Consolatur Deus t*r*ibulatos. Sup*ra* de Antonio. 4

Consolacio Diuina subt*ra*hitur ab hijs qui consolacion*em* h*ab*ent in amicis carnalib*us*. Infra de P*er*egrino. ij°.

CXCV.

Consolacio diuina allicit h*omin*em ad manend*um* in eccl*es*ia. 8

Cesarius tellis of a monk of Ceustus ordur, þat had a grace and a lefe, for feblenes att his body was in, for to ly in his bed' & not com̄ att matyns at mydnyght; & yitt for all þat he myght not 12 reste in his bed in matyn̄ tyme, bod þat reste at he had, hym̄ burd' hafe it in þe kurk. So on̄ a day his brether chalangid' hym̄ *per*for̄, & said' sen̄ he was so wayke of hym̄ selfe, at hym̄ wer bettir for to reste hym̄ in his bed' þan̄ for to com̄ vnto þe kurk, & specialli 16 becauce he had lefe. He answerd' agayn̄ & said'; "When̄ I here my brethir syng, & I be not w*ith* þai*m*, þan̄ I am̄ m*er*voloslie trubled' and turment in my harte; & þan̄ I wax hevy when̄ I vmthynk me þat þe comfurth̄ at God duse vnto þai*m* þ*er* did it som̄ 20 tyme þ*er* vnto me. & þuf all̄ I may nott helpe þai*m*, yit it comfurthis me gretelie to here þai*m*."

CXCVI.

Consolacio diuina non conceditur admittentib*us* aliena*m*. 24

Cesarius tellis how som tyme þ*er* was a monke in Ceustus ordur, and he was[2] a leche & ran̄ þurgh̄ þe cuntre ilk day, þat vnnethis he wolde be att hame at his abbay on̄ hy dayes. So it happend' opon̄ a night, in þe solempnyte of our Ladie, as he stude at matyns 28

[1] MS. ij. [2] MS. *repeats*, was.

syngand' emang*is* his felos, he saw our Ladie Saynt [*Marie*] com̄ in-to þe where, & broght a boyste full of lectuarie; & sho putt þ*er*of in-to evur-ilk monk mouthe w*ith* a spone. And whem̄ sho
4 come att hym̄ sho said'; "þ*o*u mysters not of my lectuarie, for þ*o*u erte a leche & takis þine awn̄ comfurth̄ at þe full": & so he had' none. And fro þine furth̄, bod if he had bene compellid', he wold' neu*er* oute of his abbay, nor he had neu*er* aft*er* dayntie of
8 bodelie medcyn̄. So þe next ffeste of our Ladie sho come agayn̄, & did vnto þe monkis as sho did' before; and whem̄ sho come att þis monk, sho said' vnto hym̄; "Becauce þ*o*u hase had mor̄ comfurth̄ of me þan̄ þ*o*u had of þi lechecrafte or[1] of þi medcyns, þ*er*for̄ I sall̄
12 giff þe of my medcyns." And whem̄ he had tastid' þ*er*off, onone he feld' suche a swetnes, þat eu*er* fro thens furth̄ he was so stable in his ordur þat he refusid' all̄ man*er* of oþ*er* þing.

CXCVII.

Constans debet e*s*se religiosus in om*n*ib*us*, tam
16 ### p*ro*sp*er*is q*u*am adu*er*sis.

Cesarius tellis of a monk of þe same ordur, þat did' many grete m*er*acles. So his abbott askid' hym̄ on̄ a tyme, how he had þat g*r*ace befor̄ all̄ his brethir to do so many m*er*acles. And he
20 ansswerd' agayn̄ & said'; "I wote nevur, for I p*r*ay no more, nor fastis no more, nor wakis no more, þan̄ duse myne other brether, nor laburs no more; bod I know[2] a thyng. Ther may no p*ro*sp*er*ite make me prowd', nor none adu*er*sitie make me displesid'
24 nowder of my selfe nor of oþ*er*." And þe abbod' askid hym̄ & said'; "Was þ*o*u not trubbled' whem̄ suche a knyght byrnyd' our grange?" And he ansswerd' agayn̄ & sayd'; "Nay! for I betaght þe reward' þ*er*of vnto almighti God'; and whe*þer* I hafe mekull̄ or
28 little, eu*er* I thank allmighti God þ*er*of, & takis it w*ith* gude will̄, ffor I hafe dispysed' & forsaken̄ all̄ þe riches of þis werld'." *et* c^o^.

Constans debet e*s*se p*r*elatus in hijs que p*er*tinent ad officiu*m* suu*m*. S*upr*a Ambrosij. vj.

[1] MS. of of.
[2] *After* know, n and some other letter, *blotted.*

Constans debet esse bonus subditus [in bono][1] contra prelatum ullum. Infra Hillarij.

Constans debet esse miles in bello. Infra[2] de Milite. vj. 4

Constans debet esse quilibet in bono opere incepto. Infra[2] de nouicio.

Constantes Deus adiuvat in necessitate. Infra de virginitate. iij. 8

Constans omnia suffert propter Deum. Supra de compassione.

Constantinus imperator. Supra de eodem.

CXCVIII.

Consuetudo peccandi minuit timorem. 12

Saynt Gregur tellis how þer was oñ a tyme a mañ þat opoñ þe Pasch-evyñ corrupte a maydyñ. So opoñ þe morñ he was ferd' for to go into þe kurk, att þe devult suld' hafe no power of hym. Not-withstondyng, at þe laste he went in for shame with a grete 16 ferdnes. And so he did' oñ þe secund' day, & was les ferd'; & oñ þe iij day he was leste ferd' of alt. And þus he did' vnto vij dayes was passid, and þañ he was nothyng ferd'; & wold' not shryfe hym þerof. & onone after he dyed' a sodan dead'. And whenñ he was 20 laid' in his grafe, þer come sodanlie a grete low into his grafe & burnyd' ewhils þer was lefte a morcelt of hys bodie to burñ opoñ, & to it was clene wastid'.

Consuetudo eciam naturam aliquando alterat. Infra 24 de lupo *et* supra de Andrea.

Consuetudo[3] mala difficile tollitur. Supra de aduocato. iiij.

Consuetudo bona semper est seruanda. Infra de 28 milite, v, *et* de Aue. ij.

[1] So Arund. MS. [2] MS. Supra. [3] MS. *inserts* eciam here.

CXCIX.

Contemplacioni modus apponendus est.

Heraclius[1] tellis how þat Alexandrus[2] Macharius told' hym on a tyme & sayd', þat som tyme a vayne covatice of thoghtis of vanytie occupyed' his mynde, at he wald' certayn dayes contynuallie bere hys mynd' vnseuerable, to so mekull þat he wald' spar his duris at no man sulde speke with hym, nor hafe ane ansswer of hym. And he wold' flite with his awn mynd' & say vnto hit; "vmbe-se þe att þou fall not fro hevyn vnto erth; ffor þer þou hase þi creatur & all angels & saynttis. Thinк of all þies." And þus he contynued' ij dayes & ij nyghtis; and þan he felid' þe devull prikkid' hym so, att hym þoght att all his cell fell opon hym.

CC.

Contemplacioni sic est insistendum, vt accio non necligatur.

We rede in 'Vitis Patrum' how a bruther on a tyme come in pylgramege vnto a place of monkis þat was at þe mownt of Synay, & þer he say þe monkis labur & grafe þat þai suld' saw corn. And he said' vnto þaim in þis maner of wise; "Whie wurke ye for meatt þat will do bod' waste & perissh away? Remembre you of Marie Magdalyn, how sho did no bodelie labur, & yitt our Lord' sayde þat sho had chosyn þe bettir parte." And when þer abbott harde tell of þis, he bad a disciple of his giff þis man a buke, & putt hym in a cell þat nothyng was in. And at howr of none þis man lukid' furth if any man callid' hym to mete; & þer was none att callid' hym. And after none þe abbott come vnto hym & sayde; "how duse þou?" And he ansswerd' agayn & sayd'; "Sir Abbott! Ete none of your brethir no meate to-day?" and þe abbott sayd'; "yis." And þan he askid whi þai callid' not hym to dener; & þan þis abbott ansswerd' hym & sayde: "Thow

[1] Latin MSS. Heraclides. [2] Latin MSS. Alexandrinus Macharius.

erte a sp*irit*uall man & mysters no meatt; and we er flesshlie men & bus nedelyngis eatt; & *per*for we wurk w*ith* oure handis." And when þis[1] bruther hard þis, he began to forthynk at he had said, & sayd vnto hym selfe; "Now I know wele att it is necessarie to ioyn þe life of Martha w*ith* þe life of Magdalen: þat is to say, vmwhile to vse sp*irit*uall life & vmwhile to vse contemplatyfe life," & þan he fell to werk and did as þai did.

Conte*m*placio rapit ho*min*em extra se vt aliqu*ando* sensu*m* no*n* habeat. Sup*r*a Augustini. iij.

Co*n*templacionem[2] inte*r*mittere inte*r*du*m* expedit. Inf*r*a de Ioh*anne* Euua*n*gelista.

CCI.

Co*n*temptus mu*n*di. Co*n*tempni debent *omn*ia exemplo ph*ilosoph*or*um*.

Saynt Jerom tellis of a man þat hight Socraticus, and on a tyme his gudis wer all tane fro hym safeyng a mantill. And he had a disciple þat hight Diogenes, & he had no gude lefte bod a skrip and a taberd & his vvermest clothe to hyll hym with; & in his scrip he bare his meatt. And he had no howse bod a tome ton, & hym þoght þatt was a noble howse; & in wynt*er* when it was cald, he wald evur turn þis ton mouthe vnto þe sowthe, & in sommer he wald turn it into þe northe, & evur as þe son turnyd wold he turn his ton. And he had kepid hym no gude bod alonelie a copp of tre to drynk opon. So on a tyme he saw a childe take vpp watir in þe luff of his hand & drynk þ*er*of; and when he saw þat he caste away his copp & sayd þat he wiste neu*er* þ*at* natur had giffen a man a vessell to drynk off. *et* c°.

Contempni [et] elongari debet turba ho*min*u*m*. Infra de solitudi*ne*[3]. i. ij. *et* iij.

[1] MS. his. [2] MS. *con*templacioni. [3] MS. solicitudi*ne*.

CCII.

Contempni debent dignitates.

Heraclides tellis how þat a gude holie mañ þat hight Animonus[1] opoñ a tyme was gretlie desirid' to be a bisshopp̄ wit*h* þe com*mon*ñ
4 peple, to so mekull̄ þe cetisens tuke hym̄ & sayd' he suld' be þ*er* bisshopp̄ magre his tethe. And' he saw þat he myght not esskape þai*m*, and he tuke ane yrñ & pullid' of his lefte ere of his heade hard' be þe rutis, at all̄ meñ mot se. And þañ he said'; "Now
8 may ye see at I may nott be a bisshopp̄, for þe law will̄ not at a mañ be made a bisshopp̄ & owder of his eris be off." And þañ þ*er* was a bisshopp̄ þat hight Dorotheus, & he said' vnto [*þe*] peple þat þe Iewis kepid' þat law; "Bod emang vs C*r*isteñ meñ I
12 doute not þat & a mañ bothe eris war cutt off, & his maners wer gude & honest, bod he wer wurthie to be a bisshopp̄ & myght be made ane." And wheñ þe peple hard' þis þai said' he sulde be þ*er* bisshopp̄ magre his tethe. And wheñ he saw þat, he was
16 wrothe, & said'; "fforsuth̄! and ye make me bisshopp̄, I sall̄ cutt oute my tong at ye sall̄ nott witt what I say." And wheñ þai hard' þis, þai lete hym̄ go.

Co*n*tempni p*otest* mu*n*dus ecia*m* int*er* amicos car-
20 nales. Inf*r*a de pecunia. iiij.

Conte*m*ptu*m* mu*n*di inducit aliqu*ando* memoria mortis. Inf*r*a de memoria mortis in pl*u*rib*us* narrac*ion*ib*us*, *et* sup*r*a de cogitacione. iiij.

24 Contemptu*m* mu*n*di inducu*n*t transitoria que su*n*t in mu*n*do. Supra de Ambicione. ij.

Contemptu*m* mu*n*di inducit aliqua*n*do falsitas amici. Supra de Amico. vj. vij. *et* x.

28 Contempnentes sacramenta eccl*es*ie aliquando moriu*n*tur sine ip*s*is. Infra de Sortilegio. j.

[1] Latin MSS. Animos*us*.

CCIII.

Continens debet [motus][1] sensualitatis *et* com*p*lexionis nat*ur*al*is* reprimere.

Cassianus tellis þat whem̃ Socrates þe philosophur be com*p*lexiom̃ off his bodye was disposid' vnto many synys, so om̃ a tyme þ*er* was a mam̃ þat beheld' hym̃ ons, & sayd' he had þe eem̃ of childr' body. And Soc*r*ates disciples þoght þai wold' bete hym̃ for þe skorm̃ he gaff þ*er* maist*er*; and þ*er* maist*er* wulde not latt þai*m*, bod garte þai*m* lefe & do hym̃ no skath̃; "for it is wi*th* me as he said', bod I wi*th*-draw me fro þ*at* at I am̃ desposid' to."

Continens ecia*m* habita op[*p*]ortunitate pe*c*candi se custodit. Infra de temptacione carnis.

Continens ecia*m* mortem sustinet antequ*am* pecc*ato* consensiat. Infra de temptacione carnis. j.

CCIV.

Contricio p*er*fecta nulla*m* pena*m* corporale*m* formidat.

Cesarius tellis how om̃ a tyme whem̃ a p*re*ste was p*re*chand & telland' of synnys & þe paynys of hell, a wom*m*am̃ cried vnto hym̃ & sayd'; "Sur, whatt sall wurth̃ of p*re*stes lemmans?" And he knew sho was bod a symple thyng & ansswerd' halfe in sporte & said'; "Thai sall nevur be savid' bod if þai crepe into a hate ovem̃." And sho was a p*re*stis lemmam̃, & sho tuke not þis wurde in bowrte, bod om̃ a day sho hate a grete ovem̃, and no-bodie wi*th* hur; & whem̃ it was rede hate sho sparrid' þe duris to hur & crape into it. And' onone sho was burnyd to dead'. And þ*er* was a grete felashupp̃ of mem̃ & wom*m*em̃ standand' sam*en* wi*th*-oute, nerehand' hur place, and þai*m* þoght þai saw a white dowfe fle fro hur howse vnto hevem̃. And þai had grete wonder þ*er*off, and brak upp̃ hur duris; & þai fande hur burnyd' of dead' in þe ovem̃, & þai drew hur oute & berid' hur in þe felde as mem̃ duse wi*th* þai*m* att kyllis þ*er*

[1] Latin and English MSS. *have* homo *instead of* motus.

selfe. So afterward allmighti God wold latt it be knawen þat sho slew not hur selfe of malece nor of ill will, bod for penans & obediens; opon nightis *þer* was sene a huge light abowte hur
4 grafe. & þan þai tuke hur vpp & layd hur in Crystens mans beriall.

CCV.

Contricio *per*fecta ecia*m* sine confessione delet pe*cca*ta.

8 Cesarius tellis how on a tyme *þer* was a scoler at P*ar*issh, þat had done many vglie syn, & he wold not shrife hym of þai*m* for shame; notwi*th*stondyng h*er*telie cont*r*icion ouer-come his shame, & on a tyme he come vnto þe *pr*iour of Saynt Victors,
12 & wold hafe bene shrevyn. & *þer* was so mekull cont*r*icion in his harte, & so many sobbis in his breste, & so many syghyng*is* in his throte, & so many teris in his een, þat he mot not speke nor say a wurd. And when þe *pr*iour saw þis, he bad hym go & write
16 his syn; and so he did, and come agayn, & yitt for sorow he myght not speke a wurd, bod gaff þis bill vnto þe *pr*iour. And he red it, & hym thoght þe synnys wer so grete at he desyrid þe scolar þat he mott latt his abbott se itt, at he myght aske hym cownceill
20 þ*er*in. And he lete þe abbott se it; and when þe abbott lukid *þer*-vppon, he cuthe se nothyng wretten þ*er*in; & þan he said vnto þe *pr*iour; "What may I rede here, whar right noght is wretten?" And when þe *pr*iour saw þatt, he had grete wondre *þer*of & said;
24 "Sur, forsuthe a yong man wrate his confession here-vppon, and I redd it my selfe; bot nów I se þat God is m*er*cifull, þat g*r*aciouslie hase behalden his contricion and forgiffen hym his syn." And þus bothe þe abbott & þe *pr*iour told þis scolar & assoylid hym;
28 and þus w*i*th grete ioy & myrth he went fro þai*m* home vnto his lugyng.

CCVI.

Contricio p*erfec*ta pe*cca*ta remittit.

Cesarius tellis how som tyme *þer* was a wom*m*an þat lete hur
32 awn son gett hur a barn; and when þis barn was born, sho bare

it in hur armys vnto Rome, & þ*er* w*ith* grete wepyng & sorow, sho shrafe hur vnto Pope Innocent afor̃ all̃ his cardinallis. And þe pope enioynyd̃ hur vnto penance at sho suld̃ com̃ befor̃ hym̃ on̄ þe morn̄ in þe same clothyng at sho had on̄ when̄ sho went to syn̄ 4 w*ith* hur son̄. And on̄ þe morn̄ sho did̃ of all̃ hur clothyng, and in hur sarke alone sho come afor̃ þe pope, and said̃ sho was redi to fulfill̃ whatt penance som̄-eu*er* he wold̃ enioyn̄ hur. And when̄ þe pope saw þatt, he said̃ vnto hur; "þi syn̄ is forgyffen̄ the." And 8 one of þe cardynals when̄ he hard̃ þis, began̄ to gruche agayn̄ þe pope, & said̃ he demyd̃ vnsufficientlie. And þan̄ þe pope said̃ vnto hym̃; "and I hafe demyd̃ ill̃, þe devull̃ entre into me; and if I hafe wele demyd̃, þe same happen̄ þe, becauce at þou gruchid̃ 12 here-in." And onone att all̃ saw at wer aboute, þe devull̃ began̄ to vex þis cardinall̃, becauce att he gruchid̃ þat þe pope declarid̃ vnto þis wom*man̄* þat hur syn̄ was forgyffyn̄ hur.

Contric*io* p*er*f*ecta* p*er* op*era* manifestatur. Inf*ra* de 16 pen*itencia*. ij.

Cont*r*icio aliqu*ando* excitatur a p*resen*tia bonor*um*. Inf*ra* de visitacione. j.

CCVII.

Contricio p*er*fecta liberat a confusione temporali. 20

Cesarius tellis how som tyme þ*er* was in England̃ a clark þat was a chanon̄ in Lincoln̄ Mynster, and he was nere sybb cussyn̄ vnto þe bisshopp̄. & þ*er* was a Iew wonnyd̃ in þe town̄, & he had a fayr dogh*ter*: and þis clerk laburd̃ hur so att sho p*ro*mysid̃ hym̃ 24 att he suld̃ lyg by hyr, bod sho said̃ hur fadur luffid̃ hur so wele & kepid hur so þat þai myght nott com̄ sam*en* bod on Gude Fryday nyght; ffor þan̄ þe Iewis hase a bludie flux, & þai vse little to be occupyed̃ or com̄ forward̃. And when̄ þat night come, þis chanon̄ 28 hafeyng no mynd̃ of þe Passion̄ of Criste þ*at* he suffred̃ as þat day, come vnto hur & lay w*ith* hur vnto on̄ þe morn̄. And hur fadur rase & come in-to þe chambr̃ þ*er* sho lay, & saw a man̄ in bedd̃ w*ith* his dogh*ter*, & he thoght for to hafe slayn̄ hym̃. And when̄ he lukid̃ 32

on̄ hym̄, he knew wele enogh̄ at he was þe bisschopp*is* cussyn̄, and þ*er*for̄ he was aferd̄ to sla hym̄; & he cryed̄ w*ith* a hedus voyce & sayd̄; "O! þ*o*u fals Chr*iste*n̄ man̄! what duse þ*o*u here in syn̄ 4 þis day? Wha*r* is þi faith̄? Be þe dome of God rightwuslie þ*o*u ert giffen̄ in-to ow*r*̄ handis; and warn̄ it wer for drede of þe bisshop̄ at þ*o*u ert cussyn̄ vnto, onone I sulde sla the." And þus w*ith* grete confusion̄ he showed̄ hym̄ oute att þe dure; and he went home, & 8 happend̄ þat day, þat is to say Pasch̄-even̄, to be assigned̄ be þe bisshop̄ to be his dekyn̄ in s*er*ves tyme & rede þe pistle; & he was ferd̄ as on̄ such̄ a day to com*m*ytt his offes vnto ane other man̄, for drede of suspecte; & he was also ferd̄ to com̄ nere þe 12 alta*r* & þe halie sac*r*ament w*ith* so grete syn̄ as he was in. And yitt for shame he myght nott fynd̄ in his harte to shryfe hym̄, so he was þus ou*er*com*m*en̄ w*ith* shame, & did̄ on̄ his mes clothis, & stude att þe alta*r* befor̄ þe bisshop̄. And sodanlie þis Iew and 16 a grete meneya of o*þer* Iewis w*ith* hym̄ come in att þe mynster dure w*ith* a huge durdom̄ & a noyse, ffor to make co*m*playnt vnto þe bysshop̄ of his cussyn̄. And als tyte as þis yong chanon̄ saw þai*m*, he wex pale & was passand̄ ferd̄, and made his p*r*ayer vnto 20 God in his harte, & sayd þus; "Lorde Ie*s*u! delyu*er* me & safe me shameles of þis Iewis at þis tyme, and I beheste þe h*er*telie þat I sall̄ shryfe me of þis syn̄ & make a sethe þ*er*for̄; & fro hens furth I sall̄ no more offend̄ þe." So þis bisshop̄ saw þies Iewis & 24 had grete m*er*vayle whatt þai did in þe kurk̄, & speciallie suche a day; and he com*m*aundid̄ þai*m* to stand̄, & askid̄ þai*m* what þai mente. And onone as þai wold̄ hafe accusid̄ þis clerk̄, be þe vertue of God, þai wer all̄ dombe, & myght nott speke. & when̄ þe 28 bisshop̄ saw þai*m* gaspe w*ith* þ*er* mowthis agayns hym̄ & mott speke no wurde, he trowid̄ att þai come for illusion̄ of þe sac*r*ament, & w*ith* indignacion̄[1] he com*m*anddid̄ þai*m* to be put oute of þe mynster. And̄ þis clerk̄ felid̄ att God had had m*er*cie on̄ hym̄; & 32 when̄ s*er*ves was done, he went vnto þe bysshop̄ & shrafe hym̄, and afterwerd̄ made hym̄ a monk̄ in Ceustus ordur. And þai garte cristen̄ þis damysell̄, & made hur a non̄ of þe same ordur; and afterward̄ þai bothe wer gude halie liffers.

[1] MS. w*ith* indignacion̄ &.

CCVIII.

Contricione sola deficiente, confessio nec aliqua bona sufficiunt ad peccati dimissionem.

Som tyme þer was a yong mañ þat was a chanoñ in Parissh, þat liffid incontinent and delicatelie, & did many grevos syñ. So oñ a tyme he was passand' seke, & shrafe hym̃ & made sorow for his syñ & hight to amend hym̃, and reseyvid' his sacrament, & was enoyntid'; and so he dyed' & was wurthelie berid'. So with-in a few dayes after he was deade, he apperid' vnto ane þat he was familiarie with, & told' hym̃ þat he was dampnyd', & said' þuff alł he war shreveñ & howseld' & enoyntid', & beheste to do penance, yit he said he forgatt a thyng, withoute þe whilk alł oþer þinges may nott profett. And he askid' hym̃ what was þatt, & he said'; "Contricioñ; ffor þuf alł," he said, "I promytt to lefe my syñ, yit my consciens said' vnto me: 'what & I mend', I sałł fałł vnto syñ agayñ'; ffor my harte more declynyd vnto þat þañ not for to syñ. & þerfor I had no perfite contricioñ, & þerfor' I am̃ dampned."

CCIX.

Contricio perfecta eciam in iudicio dei peccata remittit quo ad culpam, et quo ad penam.

Jacobus de Vetriaco tellis how þer was a damyseł þat synnyd' with hur[1] fadur in syñ of lichorie, & hur moder oñ a tyme purseyvid' itt & blamyd' hur & reprovid' hur þerfor', vnto so mekle, sho slew hur moder. And whenñ hur fadur wiste þis, he had hur in hatered'; and whenñ sho pursayvid' þis, as hur fadur was slepand' vndernethe a matres, sho smoryd' hym̃ odead', & þañ sho become a commoñ wommañ. And oñ a tyme a gude holie mañ prechid', and hur happend to be at his sermoñ; and he tolde mekułł of þe mercye of alł-myghti God', vnto so mekułł þat whenñ his sermoñ was done, sho come vnto hym̃ with grete contricioñ, & shrafe hur

[1] MS. þer.

of att hur synys, & asked hym if þe mercie of God was so grete as he preched att it was. And he ansswerd & said þat it was mekull more; and þan sho bad hym enioyne hur penans, for sho trustid mekill in his mercie. And he vmthoght hym þat he cuthe not so sodanlie enioyn hur helefull penance for hur syn þat was so grete. And he bad hir abide vnto after meate, & þan he wold preche agayn; "& þan," he said, "I sall giff þe penans." And sho ansswerd hym agayn & sayd; "Sur, I trow ye be in dispayr of my sawle heale." & he sayd; "Nay! bod in stede of penance, I enioyn þe to abyde here in þi prayers so lang." And so sho did. And in þe mene-while sho had so mekull sorow & contricion for hur syn, þat hur harte breste in two, & sho dyed. And þis was onone told þis prechur how it was, & he commawndid þe pepull hertely to pray for hur; and as þai wer in þer prayers, þar come a voyce vnto þaim fro hevyn, þat sayd; "Pray not for hur, for sho is in hevyn. Bod pray vnto hir þer, for to pray for you."

Contricio aliquando excitatur in corde peccatoris exemplo bono. Supra de Abbate. vij [1].

Contricio perfecta voluntatem facit pro facto reputari. Infra de voluntate.

Contricio in fine hominem saluat. Infra de milite *et* supra de ambicione. iij.

Contricio eciam imperfecta [2] quandoque iuuat. Infra de obstinacione. ij.

Contricio eciam negantes deum ei reconsiliat. Infra de negacione dei, *et* supra de ambicione. iij.

Contricio perfecta eciam vsurarios saluat. Infra de testamento [3] *et* de vsurario.

Contricio perfecta eciam latrones *et* homicidas saluat. Supra de Abbate vj. *et* de apostata. iij.

Contumelias pacienter sustinet humilis. Infra [4] de humilitate. ij.

[1] MS. vj. [2] MS. inperfecta. [3] MS. testiõ. [4] MS. Supra.

CCX.

Conu*er*cio. Conu*er*ti facit pecc*at*ore*m* aliqu*ando* consideracio p*er*petuitatis pene infernalis.

Fulco [1] telles how þat M*ar*ciliensis þat was bisshopp of Tholosañ told' of hym̄ selfe; "whe̅n I was yong & giffe̅n vnto vanyties of þis werld', I begañ ans sodanlie [*to think*] of þe evurlastyngnes of þe payn̄ of hell', and' I said' in my harte; 'and it war putt vnto þe to lig alway in a softe bed' & a delicatt, so þ*at* in no man*er* of wise þ*o*u sulde pas oute þ*er*of, and þ*o*u might not suffer þatt, how may þ*o*u þ*er*fo' sustene in þe euerlastand' & bitt*er* payn̄ of hell', if it happe̅n þe to be dampnyd' thedur?' And be þis occasion̄ I lefte all' þingis and made me a monke."

CCXI.

Co*n*uerti ecia*m* fac*it* pecc*at*orem co*n*sideracio ac*er*bitatis pene inf*er*ni.

We rede in 'Libro de Dono Timoris,' how þat þ*er* was a yong mañ þat was riche and delicate, and he made hym̄ a freer p*r*echur. And his frendis come vnto hym̄ & wold' hafe had hym̄ oute of his ordur; and þai said' vnto hym̄ þ*at* he myght not suffer þe austeritie of his ordur. þañ he vmthoght hym̄ & said' vnto hym̄ selfe; "The bitt*er* payn̄ of hell', þat is vntollerable vnto me, and þerfo' I hafe chosyn̄ me rather to suffyr þis payn̄ þañ þatt."

Co*n*ue*r*sus ad[*d*]iscens l*itte*ras efficitur pe*r*ue*r*sus. Inf*r*a [de demone. vii.

Conue*r*sus neq*u*am punitur. Inf*r*a de histrionib*us*. iij.

CCXII.

Conu*er*ti ecia*m* facit aliqu*ando* pecc*at*ore*m* consideracio mortis subite.

We rede in 'Libro de Dono Timoris,' how som tyme þ*er* was a noble clark þat was a grete baron̄ son̄; and he went & made

[1] Arund. MS. Fulco Marsilensis: episcopus Tholosanus. Harl. MS. Fulco Marsilione: ep*iscop*us Tholosanus.

hym̄ a freer prechur. And whem̄ his fadur hard̄ tell̄ of þis, he vmthoght hym̄ þat he wold̄ dryfe þase freers oute of þe land̄, & take his som̄ fro emang þaim. And whem̄ þe freers hard̄ tell̄
4 of þis, þai all̄ samen went vnto þis barom̄ with all̄ þe mekenes att þai cuthe, and told̄ hym̄ þat þai tuke not his som̄ & made hym̄ freer in violent, bod̄ he offerd̄ hym̄ þerto om̄ his awm̄ gude will̄. And he said̄ þai said̄ wrang, & þat he sulde prufe & evur he myght
8 mete with his som̄. And so þai lete his fadur & hym̄ speke samen, & he trowed̄ þat onone with a wurd̄ he sulde averte his purpos. And he said̄ vnto hym̄ om̄ þis maner of wise; "Som̄, þou hase husely trubled me becauce þou hase made þe a freer. Bod not
12 forthi, & þou will̄ lefe þine ordur & go home with me, I sall̄ forgiff̄ þe all̄." And þis yong freer ansswerd̄ hym̄ agaym̄ & sayd̄; "Fadur, I wull̄ nott go home with you bod if ye wull̄ beheste me þat ye sall̄ fordo ane ill̄ custom̄ þat is within your lord̄-schup̄."
16 And his fadir said̄ he sul̄d do what att evur hym̄ plesid̄ to byd̄ hym̄ do, and bad hym̄ tell̄ hym̄ what þis custom̄ was. And þis yong freer said̄ it was þis, thatt als sone dyes a yong man̄ as ane olde man̄. And whem̄ his fadur hard̄ þis, he
20 tuke a grete compunccion̄ in his harte & lete hym̄ alone with þe freers, and went home agaym̄, and nevur desirid̄ hym̄ after. *et c⁹.*

Conuertuntur eciam aliqui ex consideracione proprii
24 corporis ne in inferno comburantur. Infra de obstinacione.

Conuersus aliquando efficitur [perversus [1]] *et* dampnatur. Infra de obstinacione.

28 Conuertuntur aliqui solo corde religionis habitum assumentes *et* non corde vel proposito. Infra de Nouicio.

Conuersio ad religionem eciam infirmo corporaliter
32 prodest. Infra de voto.

[1] From Latin MSS.

Conu*er*tu*n*tur aliqui occ*asi*one confusionis alicui*us*. Sup*r*a de confusione. j.

Conu*er*tu*n*tur ecia*m* aliqui ex hijs que vident in defu*n*ctis sibi apparentib*us*. Infra de sciencia nigromantica. 4

Co*n*ue*r*tuntur aliqui ex be*n*eficio sibi p*r*estito. S*upr*a de contricione.

Conu*er*tu*n*tur ecia*m* aliqui exemplo bono. S*upr*a de Abb*a*te. vij. 8

Conu*er*tu*ntur* aliqui exhortacione bona. Sup*r*a de Abb*a*te. iij.

Conu*er*tu*n*tur aliqui or*ati*one s*anc*tor*um*. Infra de be*a*to Dom*ini*co. iiij. 12

Cor. Cor ho*mini*s no*n* potest saciare quicquid est in mu*n*do. Infra de Saciare. Et supra de ambicione. 16

Cor ho*mini*s eleuatur ex honore exhibito. Sup*r*a de augurio. ij.

Corpori nocet aliqu*ando* gaudiu*m*, *et* p*r*odest dolor. Infra de gaudio. 20

Corporales delicias[1] secu*n*tur frequent*er* miserie *et* calamitates corporales. Infra de delicijs. j.

CCXIII.

Corporale Altaris sang*u*inem emisit.

We rede in 'Gestis Beati Gregorij,' how þ*er* was a wurthi man 24 þat was knowen *with* Saynt Gregur; and he sent vnto hym messangers and *pr*ayed hym to send hym som relikk*is* owd*er* of appostels or martyrs. And he reseyvid þai*m* honestlie & helde

[1] MS. diuicias. Latin MSS. delicias.

þai*m* wi*th* hym̄ a gude while, and went wi*th* þai*m* vnto dyvers placis of Saynttis þat þai askid' relikk*is* of, & sang mes þ*er*. So att þe laste he tuke smale pecis of ilk corprax whar þat he sang, and
4 putt þai*m* in smaꝫ boystis, & selid' þai*m* p*r*ivalie & gaff þai*m*; and þai tuke þai*m*. And as þai went hamwerd' þai said' ilkone to oþ*er*; "we have had' a fonde iorney and wate neu*er* what p*re*cious þing we hafe broght hame vnto our lord'." And þai brak þe pope seale
8 & oppynd' þies boystis, & þai fande no þing bod smale pecis of lyn clothe. And' wi*th* indignacion̄ þai come agayn̄ vnto Rome & told' ane archedekyn̄ how þai had done. And at þe laste þai wer broght afor' Saynt Gregur; and he said' his p*r*ayers & did mes. And þan̄
12 he tuke one of þies little pecis of clothe, & cutt it in sonder in þe myddest wi*th* a knyfe; & onone blude come oute þ*er*of, & made aꝫ þe clothe blodye. And when̄ þies messangers saw þis, þai had grete wonder þ*er*off, & þai feꝫ on̄ þ*er* kneis and þankid' almiȝtti
16 God'; and' þan̄ þe pope putt þai*m* in þe boystis agayn̄ & selid' þai*m* & gaff þai*m* þai*m* agayn̄, & bad þai*m* be stedfaste in belefe & þus þai went home vnto þ*er* lorde wi*th* grete myrth̄ & ioy, and delyverd' þies relikk*is* vnto hym̄. *et* c⁹.

CCXIV.

20 Corporale immu*n*diciam sp*iri*tualem non sustinet.

Cesarius tellis how som tyme þ*er* was a non̄ att was sacristan̄. So on̄ a day sho wasshid' þe corprax & gaff it vnto a damyse
24 to dry; and onone as sho tuchid' it þ*er* apperid' a dropp̄ & a spot of blude. And when̄ þe Sacristan̄ saw it, onone sho wasshid' agayn̄; & als sone as þe damyseꝫ tuchid' it, þer apperid' a nodder spott of blude. & þan̄ sho lete þe p*r*iores & aꝫ hur susters
28 it; and þai had grete m*er*vaile þ*er*off, & went vnto þ*er* prayer, & besoght God' att þai myght hafe a knowlege what it men̄. And þai serchid' þis damyseꝫ, & fand þat a man̄ had liggyn̄ by her & gettyn̄ hur wi*th* childe.

CCXV.

Chorizare. Chorizantes aliqu*ando* visibilit*er* puniu*n*tur.

We rede how þat a preste þat hight Tullius on a tyme opon þe Yole-evyn said' mes in a kurk of Saynt Magnus. And þ*er* was in 4 þe kurk-garthe a grete meneya of men & women dawnssand' in a cercle and syngand carals, & lettid' dyvyne s*er*ves w*it*h þ*er* noyse & þ*er* cry. And þis preste com*m*awndid' þai*m* to lefe & þai wold' not for hym. And when he saw þai wold' not lefe, in his mes he 8 p*r*ayed vnto God & Saynt Magnus þat it mot please þai*m* at þai sulde abide so still vnto þe yere end'; and so þai did'. And all þ*a*t yere nowder rayn nor snaw fell opon þai*m*, nor þai wer neu*er* hongrie nor thrustie, nor þ*er* clothes ware nott; bod eu*er* þai went 12 aboute syngand' carals as þai had be mad folk. And þer was a yong man þat had his sister emang þai*m*, & he tuke hur be þe arm & wold' hafe drowen hur fro þai*m*, & he pullid' of hur arm; & þ*er* come no blude furthe, bod sho dawnsid' on still: & þus þai 16 did' all þe yere to it was passid'. And þan Hub*er*tus at was bysshopp of Colayn [*com*] & assoylid' þai*m* & lowsid' þai*m* oute of þis band', and recownceld' þ*er* befor þe altar. And þ*er* dyed' of þai*m* þ*er* a man & ij wom*m*en; and all þe toder slepid' iij dayes & iij 20 nyghtis to-geder; and som of þai*m* had a tremblyng of all þ*er* bodie evur af*ter* ewhils þai liffid'. And þis happend in a town of Duche-land', in þe yere of owr Lord' M.L.X.

CCXVI.

Correpcio. Corrigu*n*tur aliqui p*er* moniciones 24 *si*bi f*ac*tas a bonis.

We rede in 'Libro de Dono Timoris,' how þ*er* was a religious man þat was passand contemplatyfe; and on a tyme he was sodanlie ravisshid' vnto his dome. And þ*er* he saw ij grete men, 28 of þe whilk þe tane was ane Erle, and þe toder a grete p*r*elatt; and þai wer hugelie accusid' befor our Lord'. Agayns þe whilk, þuf all

hym̄ semyd̄ passand grevid̄, neu*er*-þe-les, be p*r*ayers of som̄ of þai*m* att wer of þat cowrte, he putt our his sentans and said̄ vnto þis religious man̄ at he suld̄ make þai*m* hafe knowlege hereoff be
4 his Abbott; & so he did̄. And þis Erle, for drede of þis vysion̄ at was told̄ hym̄, forthoght his syn̄ & did penans þ*er*for̄, and dyed a gude man̄. And̄ þis prelatt sett lightly be þis visyon̄ & þis warnyng, and wold̄ nott amend his life. And afterward̄ hym̄
8 happend̄ to be fon̄ sodanlie dead̄ in his bed on̄ a nyght. *et c*ᵗ*.*

CCXVII.

Corrip*er*e debet pat*er* filiu*m*, *et* p*r*elatus subditum.

We rede in þe same buke how þ*er* was a yong man̄, & he was tenderlie broght vp & noþing correcte nowd*er* of fadur nor moder
12 when̄ he did̄ wrong; so he become a thefe, & stale grete gudis. And on̄ a tyme he was taken̄ & demyd̄ to be hanged̄: and as he was led vnto þe galos he desyrid̄ at he mott se his fadur or he dyed̄; and he was broght. And he besoght hym̄ to forgiff hym̄ all̄
16 offensis at he had made vnto hym̄, & so he did̄; & þan̄ he p*r*ayed hym̄ to kis hym̄. And as he kissid̄ hym̄, he bate of his fadur nece; and þai þat wer abowte hym̄ had grete m*er*vayle þ*er*off, and said̄ ffellie vnto hym̄ þ*er*for. And he ansswerd̄ þai*m* agayn̄ &
20 said̄; "I sulde hafe done hym̄ more skathe and̄ I had myght, ffor he is cauce of my dead̄; for he chastid̄ not me when̄ I was yong, bod let me fall̄ to gou*er*nans & to mysreule at I am now dampned̄ to my dead̄ for̄, & mon be hanged̄."

24 Corripiendi su*n*t p*ar*uuli. Sup*r*a de blasfemia.

CCXVIII.

Corripiendi sunt rebelles ecia*m* si impacient*er* ferant.

Helynandus tellis of a philosophur þat hight Policartus[1] þat was a techur of þe Emp*er*our Troian̄, þat had ane vnthrifti servand̄
28 & ane ill̄; & on̄ a tyme he had done a grete faute. And þis

[1] Harleian MS. Policarpus.

philosophur his maist*er* gart in his awn *pre*sens take off his clothis & bete hym wele nakid'; and[1] as þai bett hym he cryed' & sayd' þ*at* his maist*er* was no trew philosophur, þat had written so fayr a buke of mekenes as he did', & for all þat was turnyd' in-to wrath 4 agayns hym. And be þis mene, he said', his techyng was contrari vnto his warkis. And his maist*er* answerd' hym agayn & sayd'; "Semys it to þe þat I am angri becauce þ*ou* erte bett? And þink*is* þ*ou* at it is yre, at I pay þe at I aw? þ*ou* seis I hafe no 8 burnyng een, nor no spome at my mouthe, nor I cry not lowde, nor I wax not rede, nor trembles nott, nor hase no synge on me þat sulde be yreful." And in þe mene-while he bad hym þat bett hym þat he sulď contynue as he began ewhill þai ij disputid'; 12 "And w*ith*-outen any yre þ*ou* sall se me correcte þis ill servand', & teche hym rather to be meke & speke fayr, þan for to flite or strife w*ith* his maist*er*."

CCXIX.

Cosme & Damyani. 16

Ther was som tyme a man þat had a speciall deuocion vnto Saynt Cosme & Damyan, & þe canker happend into þe the of hym & had wastid it nerehand away. And on a tyme as he was slepand', hym thoght þies ij saynttis come vnto hym, & þai broght 20 w*ith* þai*m* oyntementt*is* & playsters. And þe tone of þai*m* said' vnto þe toder; "Whar sall we take vs flessh, þ*at* we may fill þe hole w*ith* agayn when we hafe cut oute þe rotyn flessh?" And þe toder answerd' agayn & sayd'; "In þe kurk garth of Saynt Petur 24 ad Vincula[2], ffor þis day was þ*er* a man of Ynde[3] new berid'; and þ*er*for go feche vs of þat, at we may fill þe hole w*ith*." & þis man of Ynd' hight Maurus; & þai went & fechid' his bodi, and þai cut of þe þe of þe whik man & þan of þe dede man, & putt þe 28 dead' mans the vnto þe whik mans, & anoyntid' þe wownd' diligentlie; & þai tuke þe seke man the & put it w*ith* þe bodie of þis Maurus, and layd' hym agayn þ*er* he was. And þan þis seke man wakkend', and felid' at hym aylid' no sore, & putt down his 32

[1] MS. as. [2] MS. Saynt Petur Aduincula. [3] Latin MSS. Ethiops.

hand vnto his hambe, & he felid' no hurte; & he garte light a candyll, & lukid', and his the aylid' nothyng. And þan̄ he was fayn̄ & rase oute of his bed'; and he told' vnto eu*er*-ilk man̄ what
4 he had sene in his slepe, & how he was helid'. And þai at he told' it vnto, went vnto þis Maurus grafe, & lukid'; & þai fand' his legg away, & þe whik mans leg layd' þ*er* in-stede þ*er*off in þe grafe w*ith* þe dead' mans bodie.

CCXX.

8 Credere. Credendu*m* est no*n* cito cont*r*a amicu*m*.

Valerius tellis how on̄ a tyme it was told' vnto Plato þat Democrates[1] his disciple had said' mekull ill agayns hym̄; & he wold' giff no fayth þ*er*to. So he att told' itt, askid' hym̄ whi þat he wold'
12 not truste hym̄, & he said' he was redie to profe it at he had told' hym̄. [*Than*] this Plato ansswerd' & said'; "It is not trowable at he þat I hafe luffid so lang, att I sulde not be luffid' of hym̄ agayn̄." And so he wold' gif no truste vnto þe complaynt vnto he spak w*ith* 16 hym̄ hym̄ selfe.

CCXXI.

Credere cito p*eric*ulosu*m* est iudici.

We rede in Cronicles, how on̄ a tym̄e þe Emp*er*our[2] had a wyfe, þat wold' at ane Erle of his on̄ a tyme had liggen̄ by hur. And
20 when̄ sho desirid' hym̄ þervnto, he excusid' hym̄ & said' he wold' not do such a truspas vnto his lord'. And sho saw þat, & went & accusid' hym̄ vnto þe Emp*er*our, and' said' he wold' hafe defowlid' hur. And þe Emp*er*our tuke it vnto so grete wrath, þat he garte
24 smyte of his head' w*ith*-owten̄ Iugement; and he was neu*er*[3] olife agayn̄. & þan̄ þe emp*er*our desyrid' his wyfe at þis erle mot be knowen̄ aft*er* he was dead' be beryng of a hate yrn̄, at luke wheþ*er* he war innocent or noght; & sho grawntid'. And þe day of
28 Iugement was assigned', and many wedos & maydens callid' vnto þe

[1] Latin MSS. Zenocrates.
[2] Latin MSS. Otto *tertius* impera-or.
[3] Neu*er* *omitted, and added above the line.*

dome; and þis Erlis wife come *with* hur husband' heade in hur arm̄. And sho asked' of þe Emp*er*our what deade he war wurthi to hafe, þat slew a man̄ wronguslie. And he said' his head' war wurthi to be smetyn̄ off. And sho ansswerd' hym̄ agayn̄ & sayd': 4 "Thou ert þat man̄, þat at fals suggestion̄ off þi wife slew my husband'. And for to make prefe here-of, I oblissh̄ me to bere þe hate yrn̄." And when̄ þe Emp*er*our saw þis, he had grete m*er*vell̄, & com*m*ytt hym̄ selfe to abide what punyssment at sho wolde deme 8 hym̄ vnto. So be p*r*ayer of bisshoppis & o*þer* worthi men̄ he tuke respecte *with* hur furst for x, ten dayes, & þan̄ for viij, & þan̄ for vij, & þan̄ for vi. And in the mene while he garte examyn̄ þe cauce. And when̄ he knew þe trewth̄, he gaff hur for his rawson̄ 12 iiij castels þat er in þe bisshop[*ryk*] of Lunens. And be respecte at he had of þe dayes, þai er callid', Decimu*m*, Octauu*m*, Septimu*m*, & Sextu*m*, yitt vnto þis day.

CCXXII.

Credendum no*n* est de facili referentib*us* aliorum defectus. 16

We rede ex 'Dictis P*at*ru*m*,' þat a c*er*tan̄ religious man̄ on̄ a tyme said' vnto þe abbott Pastor, þat he was so trubbled' att hym̄ burd' lefe his place, becauce at he hard' c*er*tan̄ wurdis of a bruther 20 of his þat hym̄ thoght plesyd hym̄ noght. And þis Abbott bad hym̄ at he suld' nott trow þies wurdis, for þai wer not trew. And þe toder said' þai wer trew, for a trew broder of his tolde hym̄ þai*m*; and þe abbott sayd he was not trew at told' hym̄, ffor 24 he sayd', & he had bene a trew bruther he sulde noght hafe said' so. And þan̄ he askid' hym̄ of þe balke & þe mote, what þai wer; and he told' hym̄ whatt þai war. And þan̄ he bad hym̄ vmthynk hym̄ in his awn̄ harte þat þis balk was his awn̄ synys, and þis litle 28 mote was þe synnys of þe toder man̄.

Credere cito cont*r*a vxore*m* no*n* debet vir. Infr*a* de regina vel imp*er*at*r*ice.

Credendum non est omni verbo. Supra de consilio *et* infra de paciencia, iij. Et supra de accusacione. iij.

CCXXIII.

4 Credendum non est omni spiritui anteqvam probandi sint vtrum sunt ex deo vel non.

We rede in 'Vitis Patrum,' how þe devull, made hym in liknes of a gude angell, come vnto a solitarie at his fadir vesett euer-ilk 8 day, and bad hym be war of þe devull, for he was besy euere day to begyle hym; "and tomorn," he said, "he will come to þe in liknes of þi fadur; and þerfor now venge þe on hym, & luke at þou hase a sharpe ax redie, at when he commys nere the, gif 12 hym so grete a strake on þe hede att he presume no mor to com vnto the." And þis ankir trowid þat he had bene ane angell at had bene sent vnto hym fro God Hym selfe to giff hym þis counceil; & on þe day after his awn fadur come vnto hym at vissit 16 hym, and he with ane ax killid hym, and was takyn þerfor & hanged evyn furth-with.

Crimen falso imponitur. Infra de infamia.

Cristus. Cristianus, vbi agitur de Cristo infra.

CCXXIV.

20 Crudelitas. Crudele est malum pro bono[1] reddere.

We rede in þe storie of Nero, when Senec at was his maister askid hym his ffe for his labur, he ansswerd agayn & said; "Maister[2], þou muste dye; for als lang as þou liffis I may hafe no 24 reste; ffor I hafe bene als ferd for þe as a barn wold hafe bene, & yitt is." And þan Seneca ansswerd agayn & said; "Sur, sen me bus nedis dy, I pray þe grawnt me att I may dy what maner of dead at me likis to chese my selfe." And Nero grawntid hym, 28 & bad hym chese it hastelie, ffor hym burd nedis dye. And þan

[1] MS. malo. [2] MS. Maistes.

Senec garte make a grete batth of warm watir & garte putt hym selfe þerin, and garte latt hym blude of bothe his armys. And so he bled odeade. And be þis mean he was callid Seneca, quasi se necans; and be þis mean he was dead.

CCXXV.

Crudelitas contra naturam detestanda est.

We rede in 'Historia Neronis,' how at þis Nero garte sla his moder & cutt hur in sonder, at he might se how he lay in hur wombe, & wharwith he was nurrisshid. And þe philosophirs reprovid hym þerfor & said, "þe law denyes, & rightwusnes forbiddis[1], att þe son sulde sla his moder þat sufferd so grete payn for hym in hur burth as sho did, & broght hym vp with so grete labur." And þan Nero said vnto þaim; "Make ye me to be with childe, and afterward to be delyver þeroff, at I may hafe verray knawlege whatt sorow my moder had with birth of me when I was born." And þai ansswerd agayn & said þat it was not possible, þat was contrarie vnto natur. And he said bod if þai did itt, þai sulde dye ilkone. And þan þai made hym drynkis, and privalie þai made hym to drynk a froske; and be þer crafte þai made it to grow in his body & to wax. And so his bely began agayns natur to bolne, to so mekull att he trowid he was with childe; and þai made hym daylie to be dyett with such meatt as þai knew wolde nurissh a frosk. So on a tyme his belie warkid hugelie, & he said vnto þies lechis; "Take hede on me, ffor þe tyme of my birth is nere; ffor my belie warkis so, þat I may vnnethis draw myne and." And þan þai gaff hym a purgacion, and he spewid oute a grete froske and ane vglie to luke on, bludie & infecte with humers. And when Nero lukid þervppon, hym vggid þerwith, & he askid; "Had my moder als mekull sorow for beryng of me, as I had for beryng of þis?" And þai said, ya. And þan he commandid þat þis vglie burth of his sulde be norisshid & kepyd, and at it sulde be closid in a stone, as a snyle is in hur shell.

[1] MS. forbiddid.

CCXXVI.

Crudelitas dampnum inferens rei publice non est toleranda [1].

We rede in þe same storie, how on a tyme Nero had grete
4 mervall whatkyn a thyng burnyng was; and he garte sett fyre in
ane end of Rome, & it burnyd vij dayes & vij nyghtis. And evur
he lay in a hy towre & beheld it; & when he saw þe low rise vp
into þe ayr, hym thoght it was a fayr syght. And þan þe
8 Romans wex grevid & wold suffre it no langer, & rase & pursewid
opon hym, & drafe hym oute of þe cetie, & wold hafe slane hym &
þai myght hafe getten hym. And when he saw þat he mot not
esskape, he gatt hym a stowre, & gnew vppon þe tone end & made
12 it sharpe with his tethe, & þrustid hym selfe evyn thrugh þerwith.
And þus he made his end. Neuer-þe-les we rede in a noder place
þat he was devowrid with wulfis [2].

Crudelis non debet esse iudex. Infra de iudice.
16 Crudelis non debet esse prelatus. Infra de prelato.

CCXXVII.

Crux Cristi vel crucifixus. Crucifixi ymago a Iudeis in despectu vulneratur.

We rede how þat in þe tyme of Constantyne þe iiij [3], þe Iewis
20 fand in a cetie ane ymage of þe crucifix; & þai broght it into
a Iewis hows, & [4] þer þai spitt þeron & strake it with þer handis, &
naylid þe fete þerof vnto þe cros with naylis, & þai put vnto þe
mouthe þerof aysell & gall. And at þe laste þai oppend þe syde
24 þerof, & þer come blude & watir; and þai sett ane ampull vnder-
nethe it & kepyd it in. And ilkone of þaim att was seke, þai
wold sprencle of þis blude on þaim, & onone þai war hale. So at
þe laste þies Iewis forthoght att þai had done, and tuke þis ymage

[1] MS. tolleranda.
[2] MS. wulfid.
[3] Lat. MSS. In Siria, Ciuitate Bericho, Iudei ymaginem crucifixi inuenientes in domo cuiusdam Iudei, relictam ibi a quodam Cristiano qui ibi manserat, eam iniuriose deposuerunt. et cet.
[4] MS. *repeats*, &.

& þe blude, & had it vnto þe bisshopp̄ of þe cetie; and so þai wer cristend' & turnyd' vnto þe fayth̄. And of þis blude was sent to many cetis & kyngdoms; & yit to þis day it duse many m*er*acles.

CCXXVIII.

Crucis signu*m* magna*m* habet virtutem, ecia*m* infidelib*us*.

Saynt Gregor̄ tellis how þat a bisshopp̄ of þe cetie of Fundan̄[1] had som tyme in his howse soiornand' a non̄; & be fals temptacion̄ of þe devull̄, on̄ a tyme he was so tempid' at he thoght he wold' hafe at do w*it*h hur. So it happend' a Iew to go will̄ on̄ a nyght, & cuthe fynd' no place to reste hym̄ in. And he went into a temple of Appollo, & þ*er* he layd' hym̄ down̄ & slepid'. And abowte mydnyght, þ*er* come a company of fendis, & þ*er* chiftan̄ was sett in a chayr emang*is* þai*m*, & garte þai*m* com̄ befor̄ hym̄, & examynd' þai*m* of þ*er* craftis. And when̄ ilk one of þai*m* had tald' hym̄ all̄, ane of þai*m* steppyd' befor̄ hym̄ at satt, & said' how he had tempyd' þis bisshopp̄ w*it*h þis wom*m*an̄, & in a burte to giff hur a knokk̄ on þe bakk̄. And þan̄ þ*er* chiftan̄ com*m*endid' hym̄, & chargid' hym̄ to p*er*form̄ at he had begon̄. And he com-*m*andid' þai*m* to seke aboute in þe temple, & luke who was þ*er*in mo þan̄ þai. And þis Iew hard' þat & made a cros on̄ hym̄; and þai soght aboute & fand' hym̄. And onone as þai saw hym̄, one of þai*m* saw, & said'; "ve! ve! vas vacuu*m* sed bene signatu*m*; wo! wo! here is a voyde vessall̄, bod it is wele m*er*kid'." And w*it*h þis voyce, all̄ þe fendis vanysshid' away; and þe Iew rase vpp & went vnto þe bisshop of þe cetie & told' hym̄. And he made mekull̄ sorow for his syn̄, & put away þis wom*m*an̄ & cristend' þis Iew. *et c*ᵒ.

CCXXIX.

Cruce signari debent om*n*es p*rop*te*r* indulgencias.

Jacobus de Vet*ri*aco tellis of hym̄ selfe & says; "On a tyme as I was in a town̄ p*re*chand', þ*er* was a man̄ þat durste not com̄ vnto þe s*er*mon̄ for his wyfe, not in-to þe kurk̄. And he come to a

[1] Latin MSS. Andreas, Fundare civitatis ep*iscopus*.

wyndow & harde þe sermoñ; and whenñ he had hard' of þe ind[*ulg*]ence at longis vnto þai*m* at er m*er*kid' w*ith* þe cros, for als mekull as he durste not comñ in att þe dure for his wyfe,
4 he crope in att þe wyndow in myddeste the peple, & tuke þe cros as þai did'."

CCXXX.

Cruce signatis datur filius b*ea*te virginis.

Jacobus de Vet*ri*aco tellis of hymñ selfe and says: "ans in my
8 childed', whenñ I was in a howse of Ceustus ordur, þ*er* I hard' a sermoñ of þe cros. And mekill pepull lefte all[1] þe gudis att þai had', and come and wurshuppyd' þe cros. So emang þai*m* was a bruther þat hight Symond', and he besoght God att he mott hafe
12 soñ knowlege whatt mede þai sulde hafe att wurshuppyd' þe cros; and oñ þe nyght after he was ravisshid' in his spiritt, and þer he saw our Ladie Saynt Marie holdand hur dere soñ. And aftre þat eu*er*ilk a mañ w*ith* a contrite harte had takeñ þe cros, sho
16 gaff vnto hymñ hur soñ." *et c*^{o}.

CCXXXI.

Cruce signati dolose puniu*n*tur eciam corporaliter.

Cesarius tellis how þat in þe bisshoppryk of Traiectens, ane vsurer tuke þe cros & lete as he wald' go vnto þe Holie Land.
20 And whenñ he sulde go furth, he fenyd' hymñ selfe seke & wayke, & sayd' he myght not go, and hyrid' a-noder to go for hymñ, & gaff hymñ bod' v marc*is*, þuf all he myght have giffeñ hymñ XL^{ti} marc*is*. So afterward' whenñ þai at wer burnyd wer bowñ furth, he satt
24 w*ith* þai*m* in þe taverñ & sayde vnto þai*m*; "ye wrichis, now ye forsake your wyvis and your childer, & your frendis, and all your other gudis, & puttis your bodis in p*er*els be-yond þe see; and I sitt att home w*ith* my wyfe and my childer, & w*ith* all[2] my
28 gudis, and for v marke hase als mekull p*er*doñ as ye hafe." Bod' almyghti God, att is rightwus, shewyng how mekull þe labur & expens*is* of pylgramys plesis hymñ, & how mekull desayte &

[1] MS. *repeats*, all. [2] MS. *after* all, al, *erased*.

& þe blude, & had it vnto þe bisshopp̄ of þe cetie; and so þai wer cristend' & turnyd' vnto þe fayth̄. And of þis blude was sent to many cetis & kyngdoms; & yit to þis day it duse many meracles.

CCXXVIII.

Crucis signum magnam habet virtutem, eciam infidelibus.

Saynt Gregor̄ tellis how þat a bisshopp̄ of þe cetie of Fundan̄[1] had som tyme in his howse soiornand' a non̄; & be fals temptacion̄ of þe devull̄, on̄ a tyme he was so tempid' at he thoght he wold' hafe at do with hur. So it happend' a Iew to go will̄ on̄ a nyght, & cuthe fynd' no place to reste hym̄ in. And he went into a temple of Appollo, & þer he layd' hym̄ down̄ & slepid'. And abowte mydnyght, þer come a company of fendis, & þer chiftan̄ was sett in a chayr emangis þaim, & garte þaim com̄ befor̄ hym̄, & examynd' þaim of þer craftis. And when̄ ilk one of þaim had tald' hym̄ all̄, ane of þaim steppyd' befor̄ hym̄ at satt, & said' how he had tempyd' þis bisshopp̄ with þis wommaṅ, & in a burte to giff hur a knokk̄ on þe bakk̄. And þan̄ þer chiftan̄ commendid' hym̄, & chargid' hym̄ to perform̄ at he had begon̄. And he commandid' þaim to seke aboute in þe temple, & luke who was þerin mo þan̄ þai. And þis Iew hard' þat & made a cros on̄ hym̄; and þai soght aboute & fand' hym̄. And onone as þai saw hym̄, one of þaim saw, & said'; "ve! ve! vas vacuum sed bene signatum; wó! wo! here is a voyde vessall̄, bod it is wele merkid'." And with þis voyce, all̄ þe fendis vanysshid' away; and þe Iew rase vpp & went vnto þe bisshop of þe cetie & told' hym̄. And he made mekull̄ sorow for his syn̄, & put away þis wommaṅ & cristend' þis Iew. *et c°.*

CCXXIX.

Cruce signari debent omnes propter indulgencias.

Jacobus de Vetriaco tellis of hym̄ selfe & says; "On a tyme as [illegible]as in a town̄ prechand', þer was a man̄ þat durste not com̄ vnto [illegible]mon̄ for his wyfe, not in-to þe kurk̄. And he come to a

[1] MSS. Andreas, Fundare civitatis episcopus.

furth̄, happend̄ his howse to be burnyd̄, & all̄ his other gudis safeyng onelie als mekull̄ of a garment of his as þe cros þat he had̄ taken̄ was sewid̄ opon̄, & þat was fon̄ vnbyrnyd̄ emang þe hate colis. And all̄ þat saw it had grete mervayle þeroff, at þe cros had so mekull̄ mervayle & vertue þerin. *et c*^{o}.

Culpa. Culpe respondet pena. Supra de agro, primo *et* ij.

Curatus male intrans ecclesiam punitur. Supra de blasfemia. ij.

Curato ecclesie possunt coadaptari multa que dicuntur infra de prelato *et* sacerdote.

Custodia. Custodire debet homo sensus suos. Supra de aspectu.

Custodiri non potest mulier. Infra de muliere.

Dampnacio. Dampnatur homo qui toto tempore vite sue sancte vixit, quia finaliter peccauit. Supra de carnis temptacione. 3.

Dampnati non iuuantur orationibus viuorum. Infra de oracione. iiij.

Dampnatis non prosunt suffragia. Infra de suffragijs. 3.

Dampnatus ab inferis ex speciali gratia reuocatur. Infra de oratione ij. et viij.

Dampnatis aliquando beata dei genitrix vitam inpetrauit. Infra de Maria.

Dampnum. Dampnificare proximum nemo debet rebus suis. Supra de columbis.

Dampnum debet restitui dampnificato. Infra de restitucione.

Dari non debet hostia non consecrata loco eukaristie. Infra de eukaristia et infra de oratione. ij.

Dacio siue donu*m*. Dare no*n* debet vxor sine licencia viri. Inf*r*a de muliere.

Dare debent p*r*incipes lib*er*aliter. Inf*r*a de lib*er*[*ali*]-tate.

CCXXXIII.

Dant s*ancti* res *et* corpus suu*m* p*ro* deo.

We rede in 'Gestis Serapionis Abb*a*tis' how þ*a*t þis Serapion̄ apon̄ a day gaff his amett vnto a pure man̄, and it was cald̄ weddur; & he mett a noder pure man̄, & he gaff his cote. And 8 þan̄ he was nere-hand̄ nakid̄; and he sett hym̄ down̄ and ane evangiłł in his hand̄. And þan̄ one of his brether come vnto hym̄ & sayd̄; "Abba, who hase robbed̄ you?" And he shewid̄ þe euau*n*gyłł & sayd̄; "this hase robbid̄ me." And w*ith*-in a while 12 after he sold̄ þis euau*n*giłł, & gaff þe p*r*ice þ*er*-of vnto pure men̄. So on̄ a tyme his disciple askid̄ hym̄ whar it was, and he sayd̄; "I hafe sold̄ it & giffen̄ it vnto pure men, becauce it says: 'vende que h*a*b*e*s *et* da paup*er*ib*us*.'" So on̄ a tyme afterward̄ þ*er* come 16 a wedow vnto hym̄ & askid̄ hym̄ som̄ almos, for sho said̄ sho had nowd*er* meate nor drynk̄ to hur nor hur childer. And becauce he had no thyng to giff hur, he gaff hur his awn̄ selfe, & bad hur sełł hym̄; & so sho did vnto a lorde of Grece land̄. And w*ith*-in 20 a while fro he had bene þ*er*, he co*n*u*er*tid̄ ałł þ*a*t contreth̄ & made it cristend̄.

Dari semp*er* debet elemosina. Inf*r*a de Elemo*si*n*a*.

Data paup*er*i elemosina dat*ur* deo. Inf*r*a de elemo- 24 sina, et de G*regorio* ij, *et* sup*r*a de Abb*a*te. iiij.

Dona excecant oculos iudicu*m*. Sup*r*a de balliuo. iiij.

CCXXXIV.

Debitu*m* cito debet solui alioquin debitor dampnu*m* incurrit. 28

Petrus Alphonsus[1] tellis how þ*er* was a porter of a cetie, and he had be a gifte of þe kyng of þat land̄ þat ilk man̄ or wom*m*an̄

[1] MS. Alphensus.

þat come in att his yate, þat was owd*er* crukyd̄-bakkid̄, or skabbid̄, or þ*a*t had̄ bod one ey, or war in þe p*ar*lesie, or a crepyħ, he sulde hafe of þai*m* a peny. So on̄ a day þ*er* come in at þe yate a man̄
4 w*ith* a crukid bak̄, & he was wele cled̄ & warm̄. And þe porter arestid̄ hym̄ and bad hym̄ pay hym̄ a peny; & he wold̄ nott. & þe port*er* gatt hym̄ be þe cloke & lifte vp his hude, & he fand̄ þat he had bod one eye, and þan̄ he said̄; "Now þ*o*u awis me ij d."
8 & he wold̄ hafe bene away, & þe porter gatt hald̄ on̄ hys hude, & it went off, & þan̄ his hede was skallid̄. And þe porter said̄; "Now þ*o*u awis me iij d̄." And þis man̄ saw at he mott nott gett away, & began̄ to defend̄ hym̄; & his armys happynd̄ bare, & þai
12 wer skabbid̄. And þan̄ þe porter sayd̄; "Now þ*o*u awis me iiij d̄." And þus þai wrasteld̄ to-gedyr, & þis man̄ feħ, & þan̄ þai mott se he had a croked̄ fute. And þan̄ þe porter said̄; "Now þ*o*u awis me v d̄"; and garte hym̄ pay itt. And so it happend̄ hym̄
16 þat wold̄ not pay a peny w*ith* his gude wiħ, to pay v d̄ ageyns his wiħ. *et* c^{9}.

CCXXXV.

Debitu*m* debet solui a debitore no*n* petente vel mortuo.

20 Seneca tellis of a philosophur þat hight Pictagoricus[1], þat boght a payr of shone on̄ a tyme of a sho-maker, bod he had not money enogħ to pay for þai*m*; & so he frustid hym̄, & w*ith*-in a few dayes, he come agayn̄ & callid̄ at þe shomaker dure. And one
24 ansswerd̄ hym̄ w*ith*-in & sayd; "Wharto losis þ*o*u þi labur? þis sho-maker is dede." þan̄ þis philosophur, fro he hard þis, went home w*ith* his sylu*er*. So on̄ a tyme, when̄ he was be hym̄ selfe & þoght of þis sylu*er*, hym̄ thoght his conciens sayd̄ vnto hym̄;
28 "þ*o*u aw yone man̄ sylu*er*. Ga pay hym̄ þat att þ*o*u aw hym̄." And he went agayn̄ þ*er*w*ith*, & in at a hole in þe dure he putt ma penys þan̄ he aght, and putt away fro hym̄ þe p*er*eħ of his wiħ, þatt gruchid̄ to pay itt.

[1] Arund. MS. Pictagor*us*.

CCXXXVI.

Decepcio. Decepiu*n*tur aliqui sub simulacione boni.

We rede in þe 'Cronicles of Rome,' how þ*er* was som tyme in
þe cowrte at Rome a famos clerk þat hight Machomett, and he
desyrid' to hafe bene made pope[1], & myght not com̄ þ*er*to. And 4
herefor̄ he wex wroth̄, & went fer þens our̄ þe se; and þ*er*, w*ith*
a symulacion̄, he gadurd' sam*en* a grete multitude of yong folk
vnto hym̄, & told' þai*m* þat þai*m* burd' hafe emang*is* þai*m* a man̄ to
govern̄ þai*m*. And in þe mene-while he vsid' to putt whete- 8
cornys in his ere, & he lernyd' a white dowffe to stand opon̄ his
shulder & take þai*m* oute. So on̄ a day he callid' his pepull
to-geder, & sayd' þai*m* þat it was Goddis will þ*at* he suld' be made
rewler of þai*m*, whame þat God shewid' for be þe Holie Gaste. 12
And p*r*ivalie þis dowfe was lattyn̄ go; & onone sho light on̄
Machomett shulder þ*er* he was emang þe prese of peple; & putt
hur byll in his ere, & tuke oute þe cornys. And all þe peple
at was aboute went at it had bene þe Holie Gaste þat had comm*e*n̄ 16
fro heven̄ and descended' on̄ hym̄, & told' hym̄ þe wurd' of God' in
his ere, & what at God wolde hafe done; & þus he was made
rewler of all þe Sarracens, & desayvid' þai*m*; & he made þai*m*
a law att þai kepe yit, whilk þat is callid' Machomett law. 20

Decipit demon bonos sub specie boni. Infr*a* de demone.

Decipitur iudex freque*nter* si iudicet s*ecundu*m apparenci*am* ext*er*iorem. Infra de Iudicio 24 humano.

Decipit vicinus vicinu*m*. Supra de Adult*er*io.

Decipiu*n*tur tam boni q*u*am mali p*er* demones multipliciter. Infra de demone[2], *et* alijs locis. 28

[1] Latin MSS. in Romana curia honorem quem cupiebat assequi non potuisset.
[2] MSS. de decem.

CCXXXVII.

Decipiu*n*tur aliq*u*i p*er* artem magicam.

Heraclides tellis how þat a maⁿ of Egipte was strykeⁿ in-to a luste w*ith* his neghbur wyfe; and he mot neu*er* gett hur wiꝫ. And he sayd vnto a nygramansyer to make hur to loff hym̄, & to hate hur awⁿ husbandꝑ. And he w*ith* hys crafte made hur a mere, so þat hur husbandꝑ, wheⁿ he wakendꝑ in his bedꝑ, he fandꝑ hur a mere lygandꝑ by hym̄. And wheⁿ he spak vnto hur sho woldꝑ giff hym̄ none answer. And he fechidꝑ p*re*stis & lete þai*m* se, & ledd hur vnto þe wudꝑ as sho hadꝑ bene a beste. And he went vnto þe celꝫ of Saynt Machari w*ith* hur; and þe monkis blamydꝑ hym̄ becauce he come vnto þ*er* monast*er*i w*ith* a mere. And he toldꝑ þai*m* at sho was his wife, & at sho was forshapyⁿ in his bed vnto a mere, & how att þat iij dayes he had etyⁿ no meat. And Saynt Macharie wiste þ*er*-of wele enogꝫ be a reuelacioⁿ; & his bretheri*n* went & toldꝑ hym̄. And he come vnto þai*m* & saydꝑ; "Ye er bathe as hors, & hase hors eeⁿ. And hur þis is a wom*m*aⁿ, & sho is not t*r*ansfigurdꝑ into þe lyknes of a hors bod vnto þ*er* sightis þat may be begylidꝑ w*ith* vanyte syght." And he made his p*r*ayers & kest hali watir oⁿ hur & onone sho was a wom*m*aⁿ agayⁿ. & þaⁿ he garte refressꝫ hur w*ith* meatt & drynꝫ, & bad hur go home w*ith* hur husbandꝑ; and at sho sulde eu*er* whils sho liffidꝑ say hur p*r*ayers & daylie here mes. For he saidꝑ sho sufferdꝑ all þis becauce þe space of v wek*is* sho nowder hardꝑ dyvyne s*er*ves nor mes.

Decipiens p*r*ius aliquem[1] postea qu*ando*q*ue* ab eo decipitur. Infra de vindicta *et* de muliere.

CCXXXVIII.

Deceptor aliqu*ando* in actu decepcionis decipitur *et* forte ab eo que*m* decip*er*e volebat.

Petrus Alphonsus[2] tellis how oⁿ a tyme ij burges went oⁿ a fer pylgramege, and þ*er* went w*ith* þai*m* a husband-maⁿ;

[1] MS. aliqu*ando*, Harl. MS. aliq*u*em. [2] MS. Alphensus.

and þai made þai*m* felows in þ*er* vitals. And whenn þ*er* vitall was nerehand gane so at þai*m* was left bod a little flowr, þe burges sayd, tone of þai*m* vnto þe toder; "we hafe bod lille bread, & our felow etis mykill." And þai ij tuke in cowncell to-gedur at þai 4 sulde take þis flowr & make it all in a lafe & sethe itt; and ewhils it wer in sethyng þai sulde lay þai*m* downn & slepe. And whilk of þai*m* iij dremyd þe m*er*volest dreme suld hafe þis lafe & ete it all be his one. And þus þai fenyd to begyle þis husband-mann. 8 And þai made þ*er* cou*n*and, & þis husband consentid; þann þai made þis lafe & put it to sethyng, & layd þai*m* to slepe. And þis husband purseyvid þ*er* suteltie, & ewhils þai wer slepand he tuke þis lafe halfe-sodenn & eete it & laid hymm downn agaynn. Thann þies 12 burges wakend, and one of þai*m* sayd at he had dremyd a m*er*valus dreme; for hymm thoght at ij angels oppynd hevynn yatis, & tuke hymm & ledd hymm befor allmyghti God. And þe toder sayd at hymm thoght þat ij angels cutt þe erthe evynn in sonder, & led hymm downn 16 vnto hell. And þis husband all þis tyme lete as he slepid & hard þai*m* well enogh; and þann þai wakkend hymm & he starte vp as he had bene flayed, & sayd; "Who is þat att callis me?" And þai sayd; "We, þi felows." And he ansswerd & sayd; "Er 20 ye com*m*enn agaynn now?" & þai sayd; "Whethyr went we at we sulde comm agaynn?" And þann þe husband told his dreme, & sayde; "Me thoght att ij angels led þe tane of you vnto hevynn & þe toder vnto hell. And I trowid at ye sulde neu*er* comm agaynn, 24 & rase & tuke þe lafe & eet it." & þann þai lukid whar it was, & it was gone, *et* c^9^. And þann þe tane of þai*m* was wroth & sayd þai wer begilde; & þe toder sayd nay, & sayd; "Fallere fallentem non est fraus." *et* c^9^. 28

Decipit aliqu*ando* discip*ulus* magistru*m*. Infra de vindicta.

Decipit aliqu*ando* vxor viru*m*. Infra de muliere.

Decipit mulier mulierem. Infra de muliere. 32

Decipit Demon ho*min*em sub sp*ecie* boni. Infra de solitudine [1].

[1] MS. solicitudine.

Decipiu*n*tur aliqui ve*r*bis multor*um*. Infra de ve*r*bo *et* de p*r*omisso.

CCXXXIX.

Decipiu*n*tur aliqui quia aliqu*ando* non inueniu*n*t quod queru*n*t.

We rede in 'Libro de Dono Timoris,' how þ*er* was a lord' þat had a fule, & þis lorde had also a gay falcon & a swyfte, þ*er* was [*bod*] such one in all þat land'. And ilk man at saw it fle com*m*endid it & praysid it. So þis fole hard' at ilk man com*m*endid' þis falcon so, and p*r*ivalie on a nyght he gat þis falcon of his lordis & slew itt, and sothe itt, & ete itt. And when þe lord' myssid' þis hawke, he made grete sorow þ*er*for, becauce he wiste nott how it was loste. And he com*m*endid it gretelie in p*r*esens of þis fule; and when þe fule hard' hym com*m*end it so, he answerd' & sayd'; "Forsuthe lord', it dught nott; ffor I ete neu*er* bitterer flessh þan it was." And so þis fule fand' a noder þing þan he trowid'.

CCXL.

Decima. Decimas b*e*ne soluere est vtile.

Cesarius tellis how þ*er* was a knyght þat had so grete deuocion about payment of his tendis, & þat he wold' eu*er* of rightwusnes pay þai*m* w*ith*-owten any tarying or w*ith*-oute dissayte or vexacion. And he had a c*er*tan vyneyard' of þe whilk he had yerelie x ton of wyne. So it happend' on a yere when he had gaderd' all his vynys & brayed' þai*m*, he had bod a ton of wyne. And when þis knyght saw þat, he sayd vnto his s*er*vand'; "That at was myne, God hase taken it fro me; and yitt I will not take His parte fro Hym. And þ*er*for go byd þe p*r*este feche þis ton of wyne for his tend'." And þe prest did so. And þe same yere on a tyme, a bruther of þe same knyght*is*, at was a preste, went down be þe garthyn abowte þe M*ar*tynmes; and he saw all þe vynys hang full of grapis. And he went in-to his bruther & flate w*ith* hym for

his neclegens, & sayd'; "Whi hafe ye noght yitt gaderd' your vynys, & þe yere is so-fortherlie paste?" And þe knyght sayd' þat þai war gaderd' lang befor. And þe preste sayd' nay it was not so; "ffor," he sayd', "I was þeratt þis day, & I saw it grow 4 full of vynys." And þe knyght & his meneya went & lukid', & þai fand' it was so. And þai gaderd' þaim & made wyne þeroff; & þer grew neuer ryper nor mor plentefull vynys in þat garth þan þase wer. *et c°.* 8

CCXLI.

Decanus ad inferni curiam inuitatur.

Cesarius tellis how þat in tyme of Hereticus[1] þe Emperour, in þe kurk of Palernens was þer a certan dean þat sent a servand' of his to seke a palfray of his þat hym wantid'; & þer mett 12 ane ald' man þis servand' & askid' hym whedir he went & whatt he soght. And he said' he soght his maister hors. And þis ald man teld' hym þat þis hors was att þe Mownte of Gybber; "and þer," he sayd', "hase my lord' kyng Arthur hym. And þat mownte 16 byrnys evur on a grete low as it war full of burned-stone." And þis servand' had grete mervayle of his wurdis, and þe alde man said vnto hym; "Saw vnto þi maister & charge hym at þis day xiiij dayes he com thedur vnto Kyng Arthur solempne courte. And if 20 þou forgett & tell hym nott, þou sall be grevuslie punysshid' þerfor." And þis servand' went home & told' his maister all at he sayd' vnto hym with grete ferdnes. And when þe dean hard' att he was sommond' vnto þe courte of Arthur, he logh þerat & 24 made a skorn þerof. And onone he fell seke, & þe same day att he was somond' he dyed'. *et c°.*

CCXLII.

Dedicacio. Dedicacione ecclesie expellitur ab ea demon. 28

Saynt Gregur tellis in his Dyaloggis, how on a tyme a kurk of þe Arryans was gyffen vnto Cristen men; and þai garte halow

[1] Latin MSS. Tempore Henrici imperatoris.

itt. And þe relikkis of Saynt Sebastiañ, & Saynt Agnes & Saynt Agas[1] war broght thedur, all þe peple at was gadderd thedur felid þe grond in the kurk-dure quake, & mofe heder-ward & 4 þedurward. And when þai wer with-in þe kirk, þai felid nothyng þeroff. And þai had grete mervell here-off, and all-myghti God lete þaim all hafe a knowlege þat it was þe fend þat garte þe erth stir when he went furthe of þat place & it was halowd. *et c*^{o}.

8 Defectus proximorum non sunt reuelandi indifferenter. Supra de celacione.

Defunctis valent indulgencie. Infra de indulgencijs.

Defunctis prosunt suffragia. Infra de suffragijs.

12 Defuncti adiuuantur orationibus viuorum. Infra de oratione.

Defunctis valent misse pro eis dicte. Infra de mortuis.

16 Defunctis [*conueniunt*][2] que infra dicuntur de mortuis.

Delectacio. Delectant[3] aliquando aliqui in modicis. Supra de Basilio.

20 Delectabile non est videre malos. Infra de videre.

Deleccio mala est fugienda. Infra de periculis.

CCXLIII.

Delicie. Delicias corporales secuntur frequenter miserie et calamitates. *et* c^{o}.

24 Petrus Damyanus tellis how som tyme þer was a duke at had a wyfe þat liffed so delicatlie & so tenderly þat sho wolde nott wassh hur with common watirs as we do, bod sho wolde gar hur maydyns gader þe dew on summer mornyngis at sho mot 28 wassh hur with. And sho wold not tuche hur meate with hur

[1] Latin MSS. reliquie . . . sancte Agathe.

[2] From the Latin MSS.

[3] *Or* delectantur. MS. not clear.

handis hur selfe, bod after hur carvur had cutt itt in morcels sho wold' take it vpp̄ *with* poyntels & crukis of gold' & putt itt in hur mowthe. And sho wolde make hur bed so redolent savurand *with* spice þ*at* it was a m*er*vayle to telł off. And as sho liffid' þus, 4 be þe rightwusnes of God', sho was so smytyn̄ *with* canker and seknes þat sho rotid' so, & sho on̄ life, þat no creatur mot fele þe stynk of hur; to so mekuł at ałł folke lefte hur & ałł hur *ser*vandis, bod onelie a damyseł þat was left to kepe hur; & 8 yitt sho mott not com̄ att hur for stynk *with*-oute sho had at hur nece many wele-sau*er*yng spycis; & yitt sho mott not tarie *with* hur no tyme for horrible stynk. And when̄ sho had ligen̄ þus many day sho dyed', & no body *with* hur. *et* c^{o}. 12

CCXLIV.

Delicate viuentes in hoc *secu*lo cogitare debent de penis inferni.

We rede in 'Libro de Dono Timoris' how þ*er* was a delicatt scoler of Bolan̄, and he fled' þe state of penance and he wold' 16 nowder here sermon̄ nor no wurd' of God', þ*at* he suld' not be movid' to be a religious man̄. So it happend' at a freer-p*re*chur, þat was his contrey-man̄ & kend *with* hym̄, come & visett hym̄ & luked' how he did'. And when̄ þe scolar saw hym̄ he sayd' unto hym̄; 20 "Freer, & þ*ou* wiłł speke *with* me of God I charge nott, and if þ*ou* speke *with* me of oþ*er* thyng*is* þ*ou* erte welcom̄." And þe ffreer ansswerd' hym̄ & sayd'; "I sałł speke furste of oþ*er* erandis, and att þe end I sałł speke of God bod a wurd'." And when̄ 24 he had said' ałł his erand*is*, be lefe of þis scolar vnnethis g*r*auntyd', þe freer sayd'; "Maist*er*, I p*r*ay you for Godd*is* sake þat þis nyght when̄ ye lye in your bed warm̄ happed', þat ye wold' vnthynk you of þe bed' þat is ordand' in hełł to þai*m* þ*at* mon̄ be dampnyd', 28 þat liffis here in ałł þe delicatis att þai*m* liste hafe." And þan̄ he askid' whatkyn̄ a bed' þat was; & þan̄ þe freer said' þe saying of þe p*ro*phett Ysai; "Subt*er* te sternentur, *et* c^{o}." And when̄ þe freer had þus said', he went his ways, and þis scoler on̄ þe nyght 32

after as he lay in his bedd', he vmthoght hym̄ on̄ þies wurdis, & he mott not slepe a dele for thoght of þis bed in hett, unto so mekull þis þoght prevaylid' so on̄ hym̄ þat with-in a litle while after
4 he made hym̄ a freer of þe same ordur. *et* c°.

CCXLV.

Delicie corporales *et* presentes impediunt spirituales *et* futuras.

We rede in 'Libro de Dono Timoris' how som̄ tyme a husband-
8 man̄ was biddyn̄ vnto a kyngis brydall, and as he went thedurward' he wex passand thrustie, & he fand' drovy watyr & stynkand', & drank þeroff. And his felows cownceld' hym̄ not to drynk þerof, bod to byde to he come att þe brydall, & þer he sulde hafe gude
12 wyne enogh, & clarett; & he wold' not, bod fillid' his body of þis stynkand' watir, into so mekull at he began̄ to bolk, & his brethe for to stynke. And when̄ he come vnto þe kyngis yate with his felows, þai went in & he was holden̄ oute for his bolkyng & his
16 stynkand' brethe.

Qui delicantur corpore frequencius infirmantur. Supra de abbatissa.

Demon impedit orationes quantum potest. Infra de
20 Oratione.

Demon sanctos plus in desperacionem precipitat per mulieres quam per alios. Supra de carne.

Demon gaudet quando sanctum virum precipitat in
24 peccatum. Supra de carne.

Demon temptat homines ieiunantes. Supra de abstinencia.

CCXLVI.

Demon non est incaute nominandus.

28 Saynt Gregorie tellis how a preste þat hight Stephan on̄ a tyme was wate-shodd', and necligentlie he commanddid' his servand' &

sayd'; "þou devull! Com̄, doff my shone!" And at þis biddyng onone þe thwang*is* of his shone lowsid' passand tite. And when̄ þe prest felid' þis, he was passand' ferd' and cried w*ith* a grete voyce & sayd'; "þou wriche! Go fro me! Go fro me! ffor I spakk not vnto 4 þe, bod vnto my servand'." And so þe shone lefte vndofte vnto his servand' did þai*m* off.

CCXLVII.

Demones in nocte apparent in formis viror*um* *et* m*u*lier*um*. 8

We rede in þe 'Life of Saynt German̄' how þat on̄ a tyme he was lugid' on̄ a night in a howse vp of land'; and when̄ all had suppyd' þai sett þe burde agayn̄. And he had m*er*vayle þ*er*of and askid' for wham̄ þai did so. & þai told' hym̄ þai[1] sett þe burd' for þase 12 gude wom*me*n̄ þatt gase on̄ nyghtis. And he thoght þat he wold' se whatt þai wer, & awakid' all þat nyght. And aboute mydnyght he saw a multitude of fendis com̄ to þis burd' in form̄ & liknes of men̄ & wom*me*n̄; and he chargid' þai*m* remow þai*m*, & he callid' 16 vp̄ all þe meneya in þe howse & shewid' þai*m* þies men̄ and þies wom*me*n̄, & askid' þai*m* if þai knew any of þai*m*. And þai said' at þai knew þai*m* wele enogh̄, þai wer all þ*er* neghburghs, bothe men̄ & wyvis. And he sent vnto þ*er* howsis at þai sayd' war þ*er*, & þai 20 þ*at* went fand þai*m* in þ*er* beddis. And þan̄ he co*n*iurid' þies fendis, & þai told' how þai war fendis & come to dissayfe þe peple.

Demon ecia*m* religiosos ret*r*ahit ab o*r*a*tio*ne. S*upr*a de b*ea*to Bene*d*icto. 24

Demon eciam s*anc*tos sensibilit*er* qu*ando*qu*e* in corpore verberat. Sup*r*a de Antonio. Et inf*r*a de p*er*seue*r*ancia.

Demonis diu*er*se su*n*t temptaciones. Inf*r*a de 28 temptacione.

[1] MS. þat.

Demone*m* sola humilitas confundit. Infra de humilitate.

Demon aliqu*ando* amicos vita corporali p*r*ivat. Infra Nicholai.

Demon Ep*iscop*os p*er* mulieres temptat. S*upr*a Andree.

CCXLVIII.

Demones insistu*n*t morientib*us*.

Jacobus de Vet*ri*aco tellis how on̄ a tyme when̄ a sister of þe frat*er*nitie of Oegniez[1] was seke & bown̄ to dye, Saynt Marie of Oegniez[1], as sho was in hur cell̄, sho purseyvid̄ & saw a multitude of fendis rumyand̄ abowte hur[2] sister bed̄, & sho bown̄ to dye. And as hur sisters war sayand̄ þ*er* p*r*ayers for hur, & trowid̄ þat sho suld̄ dye, sho ran̄ vnto þe bed̄ of hur seke sister & werid̄ away w*ith* hur shirte þir evull̄ spyrittis as þai had bene fleis, & said̄ hur p*r*ayers alsso. And þai wythstude hur & chalangid̄ hur sister sawle as þ*er* awn̄. þan̄ sho mot suffer þai*m* no langer, & cryed̄ on̄ Criste for His bittyr passyon̄ & His blude to helpe hur. And þan̄ þies evull̄ spiritt*is* laburd̄ gretelie to hafe getten̄ þis saule, and sho saw þ*at* & sayd̄; "Lord̄, I becom̄ borgh̄ for þis sawle; for þuff all̄ sho hafe synnyd̄, yit sho is confessid̄ þ*er*of. And if oght be ignorans or neclegens be left behynd̄ w*ith* hur, Lord̄, latt hur lyff, & I vnd*er*take sho sall̄ amend̄ hur." & so sho did̄; & þe fend*is* vanysshid̄ away.

Demoni se com*m*endare p*er*iculosu*m* est. Sup*r*a de Com*m*endacione.

CCXLIX.

Demones p*r*esciunt mortem malor*um* aliquando.

Jacobus de Vet*ri*aco[3] tellis of Elebrandus þat was archebisshopp̄ of Beme[4], how on̄ a tyme his bed-felow tolde on̄ hym̄ & sayd̄;

[1] MS. Oegimez.
[2] MS. his.
[3] The Latin MSS. attribute this tale to Helinandus.
[4] Latin MSS. Remen*sis*.

"My lord' on a tyme sent me ane erand' vnto Attrebatt[1]; and when I and my *ser*vand' wer in a wud, we hard' a grete noyse of armyd' men, & as vs thoght, of harnessid' hors, and fendis cryand', & sayd'; 'Now we hafe our purpas[2] of Arta[3], and onone 4
we sall hafe our purpos[2] of þe bisshopp of Beam'; bod we may nott gett furth our hors, nowder *with* staffis nor spurris. And þan I sayd' vnto my servand'; 'Latt vs make crossis in our forhedis, & þan sall we go sekurlie.' And so we did'. And when we come 8
home, we fand' þe p*re*fecte[4] of Arta[3] dead', and þe archbisshop of Beam bown to dye."

CCL.

Demon ecia*m* viuos in equo portat in infernu*m*.

Helynandus tellis how on a tyme, opon a solempne day, as 12
þe erle of Maciscon[5] satt in his awn palas & many knyghtis abowte hym, sodanlie ane vnknown man sittand' on a hors come in at[6] þe pales yate, and, att þai all saw, rade evyn vp to hym *þer* he satt, & said' he come to speke *with* hym, & bad hym ryse & go 16
with hym. And he myght not agaynstand hym, & rase & went vnto þe dure; & *þer* he fand' a hors redie. And he bad hym lepe on, & so he did'; and þe toder tuke his bridyll-rene at come for hym, & at þai all saw, þai rade vp in-to þe ayre. And þe erle 20
cryed' as he war wude; "Helpe me my cetysyns! Helpe me my cetisyns!" And eu*er*-ilk man in þe cetie hard' þis voyce, & ran oute; & þai mot a grete while se hym rydand in þe ayre. And at þe laste he was *with*-drawen fro *þer* syght, & had vnto hell. *et c*[9]. 24

Demon bonos bellare facit. Sup*r*a de bello.

Demon iuuene*m* anulo desponsau*i*t. Inf*r*a de sponsalib*us*.

[1] Latin MSS. Attrebat*er*, Atrebat*er*.

[2] Latin '*pr*epositu*m*' *misread as* 'purpos' = 'propositum,' *and repeated before* 'bisshopp of Beam.' Latin: Iam ha*b*emus p*r*epositu*m* de Isrea, in p*r*oximo ha*b*ebimus archiepi*s*co*p*um Remens*is*.

[3] Arund. MS. de Arta; Harl. MS. de Isrea.

[4] MS. p*r*efeste; Latin MSS. prepositu*m*.

[5] Harl. MS. Comes Matistonens*is*; Arund. MS. comes Mastisconens*is*.

[6] At *omitted and added above the line*.

Demon peccata confessa tradidit obliuioni. Supra de confessione.

Demon. Morientes temptantes per orationem expelluntur. Infra de morientibus.

Demon immittit ymagines eorum que nunquam visa sunt vel facta. Infra de temptacione.

Demones in morte vsurarios in corpore *et* in anima vexant. Infra de Vsuris.

Demones eciam ad obitus beatorum veniunt. Infra de morientibus.

Demon corpus peccatoris loco anime aliquando vegitat. Infra de suffragijs.

Demon in corpore humano cantat. Supra de cantu.

Demon secundum modum suum servit fideliter. Infra de milite.

Demon accusat morientes. Supra de accusacione.

Demon decipit ambiciosos. Supra de ambicione.

Demon sibi adherentes ditat temporaliter. Infra de Milite.

CCLI.

Demon sub specie boni aliquos ad mortem temporalem *et* eternam ducit.

We rede how on̄ a tyme þer was a Iew conuertid̄ in þe bisshopprik of Colan̄; and he was emang monkis, & þai lernyd̄ hym̄ on̄ þe buke to he cuthe rede wele. And þan̄ he garte write bukis, & þe monkis lettid̄ hym̄ & wold̄ not lern̄ hym̄ no more; & onone as he saw þat, he stale away from emang þaim and went his ways, to þe entent at he wold̄ lern̄. And þan̄ þe deviłł appered vnto hym̄ in liknes of ane aungełł, and bad hym̄ lern̄ faste, ffor he sulde be a bisshop̄. And a little while afterward̄ he apperid̄ vnto hym̄

agayn on þe same wise, and said' vnto hym; "To-morn mon þou be a bisshop, ffor þe bisshopp is dead'; & þ*er*for haste þe to go vnto þe cetie, ffor God will at þou be made bisshopp þ*er*-of." And onone þis wriche p*ri*valie went his way; & þat night he was 4 hostid' w*ith* a p*re*ste nerehand' þe cetie; and becauce þat he wold' com wurthelie vnto þe cetie, he rase vp þ*at* same nyght befor day, & stale þe prestis hors & his cloke, & went his way. Men on þe morn missid' þe hors, & sewid' after hym & tuke hym, & broght 8 hym vnto a seculer iugement, & þ*er* he was dampnyd'. And þus he ascendid', nott as a bisshopp vnto þe chayr, bod as a thefe vnto þe galows.

CCLII.

Demon obstinatus est in malo. 12

Cesarius tellis how on a tyme when a devull had turment horrebly a man þat he was in, it was sayd' vnto hym of a certan man; "Tell me, þou fend', if þou may com agayn vnto þe blis at þou hase loste; and if þou might, what wold' þou do þ*er*for?" 16 And þe fend' answerd' agayn & said'; "And it war in my chose, I had leu*er* go vnto hell w*ith* a sawle þat I had desayvid', þan for to turn agayn vnto hevyn." & þai þat hard' hym say so, had grete m*er*vayle þ*er*of, & þan he sayd' agayn vnto þai*m*; "wharto m*er*vell 20 ye here-of? My malice is so mekull and' I am so obstinatt & so fraward', þat I may not will nor desire nothyng att is gude nor profetable vnto my selfe." *et c*o.

CCLIII.

Demonis Penitencia. 24

Cesarius tellis how þat in Colan þ*er* was a wom*m*an vexid' w*ith* a fend', & be grace of God', a holie man drafe hym oute of hur. And þan þis holie man hard' a noder fend' & hym to-gedur, & saw þai*m* bathe. And' þe tane said' vnto þe toder; "O! þou wriche! 28 why consentid' þou to Lucifer? For þ*er*for we fell fro eu*er*lastand' ioy." And þe toder answerd' hym agayn & sayd'; "Whi did' þou

so ?" And þai bothe forthoght it, & said' þe tane vnto þe toder; "Halde þi tong! þis penans is our late; ffor & þ*er* was a pyler of yrn̄ byrnand', sett full of sharpe rasurs, sett evyn̄ vp fro erth̄ to hevyn̄, me had levir, & I mot suffer it & I had flessh̄, be drawen̄ þ*er*on̄ vp & down̄ to þe day of dome, w*ith* cou*n*and' at I mot com̄ agayn̄ vnto þat ioy þat I was in." *et* c⁹.

Demon in ornatu vestiu*m* delectatur[1]. Inf*r*a de ornatu.

CCLIV.

Demon psallentes in choro impedit.

Cesarius tellis how on̄ a grete solempne nyght at matyns, þe Covent of Hemmerode, as þai war sayand' þis psalm̄; 'D*omi*ne, quid multiplicati, *et* c⁹,' þ*er* was so many fendis in þ*er* quere, þat w*ith* sight of þai*m* goyng vp & down̄, þe ta side falid' in þe psalm̄. And when̄ þe tod*er* syde laburd' to gar þai*m* say right agayn̄, þai whettid' þ*er* tethe agayns þai*m* & flayed' þai*m* so at þai wiste neu*er* what þai suld' say; bod þe ta syde cried' agayn̄ þe tod*er*, þai wiste neu*er* whatt. And nowder þe abbott nor þe priour cuthe bryng þai*m* vnto þe psalmodie agayn̄, nor none acordans. And at laste, ilfarandlie, þai made ane end' of þis little psalme, w*ith* grete labur and' confusion̄; & þan̄ þe devull & all his felashup̄ went away, & þe prior saw þai*m* fle a-way in liknes of dragons.

Demon nigromancia co*m*pellitur apparere. Infra de Nigromancia.

Demon ludit ad taxillos. Inf*r*a de ludo taxillor*um*.

CCLV.

Demon confessione*m* in qua*n*tu*m* potest impedit.

Cesarius tellis how þat in þe town̄ of Bon̄, in þe dioces of Colayn̄, þ*er* was a p*re*stis lemman̄; & hur irkid' so w*ith* hur syn̄ at sho hangid' hur selfe. And as sho did it þe rape braste, & sho was still on̄ life; and when̄ sho saw sho was delyverd' of þat deade,

[1] MS. dilectatur.

sho went & made hur a non̄. And þan̄ be temptacion̄ of þe
devull, hur luffer come agayn̄ & laburd' to hafe hur as he was
wunte; and sho wold' nozt grawnt vnto hym̄ be no mene. And
þan̄ he hyght hur þat, & sho wold' consent vnto hym̄, he sulde 4
make hur a ladie. And þus he laburd' hur nyght & day, & sho
cuthe not avoyd' hym̄; so sho kest on̄ hur hali watir, & made
a cros on̄ hur, & he vanysshid' away for a while. And þan̄ þe
devull come in his lyknes vnto hur agayn̄, & laburd' hyr. And 8
þan̄ be cowncell of a gude man̄ sho sayd' hur Ave Maria; and
onone as sho had sayd' it, he fled' away as he had bene stryken̄
with ane arow, and durste not com̄ nere hur; not-*with*stondyng he
lefte hur not all. And a man̄ cownceld' hur to go shryfe hur; 12
and as sho went, he come vnto hur & askid' hur whyder sho was
bown̄, & sho said'; "I am̄ bown̄ to distroy bothe þe & me." And
he sayd'; "Nay, nay, do not so! Turn̄ agayn̄!" And sho ansswerd'
agayn̄ & sayd'; "þou hase oftsithis confowndid' me, & *per*for I will 16
now go shryfe me." And evur as sho went he flow abown̄ hur in
þe ayr, as it had bene a[1] glede. And als sone as sho oppynd' hur
mouthe to shryfe hur, he vanysshid' away *with* grete crying &
yowlyng; and he appered' nevur vnto hur afterwerd', nor sho hard' 20
hym̄ neu*er* efter.

CCLVI.

Demon ecia*m* virginem corrumpit.

Cesarius tellis how þat in þe same town̄ of Bon̄, how þ*er* was
a preste þat had a doghter at was wedd', & hur husband' was dead'; 24
& sho was so fayr þ*at* he was ferd' for hur, to so mekull þat evur
when̄ he went furth̄ he wold' spar hur in a lofte. So on̄ a tyme þe
devull apperid' vnto hur in lyknes of a man̄, & spak vnto hur
wurdis of luff to gar hyr inclyne to hym̄, to so mekull at he lay by 28
hur & had at do *with* hur. And sho purseyvid' at sho was desseyvid'
be a fend', & told' hur fadur. And he was passand' hevye and' made
mekull sorow þ*er*for, & had hur thyne owr a grete watir in-to
a noder contreth̄, at sho sulde be ferrer fro þis fend', &[2] at sho 32

[1] *After* a, g & half l, *erased.* [2] & *omitted and added above the line.*

sulde be bettur be changyng of þe ayr. And þis Devull myssid' hur, & was wroth *þerwith*, & come vnto þe preste & sayd'; "þou cursid' preste! Whi hase þou takeñ my wife fro me?" And wheñ
4 he had sayd' so, he strake hym̃ opoñ þe breste, at he spytt blude *with* iij dayes; & oñ þe thrid' day he dyed'. And we rede also how þat a fend' held' a womañ vj yere, & come vnto hur ilk nyght in lyknes of a knyght, & lay *with* hur in bedd' as he had' bene a
8 mañ. And onone as sho made ane oppyñ [*confession*] *þerof* vnto Saynt Barnard' sho was delyverd'; and he come neu*er* to hur after.

CCLVII.

Demon decipit viros.

We rede of a scoler þat was a lustie yong mañ, & so he agreid'
12 *with* a wom*man* at he sulde com̃ vnto hur oñ a nyght; & sho agreid' *þerto*. So oñ þe nyght he come noght to hur, bod a fend' in lyknes of hur come vnto hym̃ & lay *with* hym̃ all nyght, & lete hym̃ hafe his liste. And oñ þe morñ þis fend' askid' þis scoler if
16 he wuste whame he had' ligeñ *with* all nyght, & he sayd', ya, *with* such a wom*man*. And he sayd'; "Nay, þou hase ligeñ & had' at do *with* þe devull;" & þat he sayd' it in such fowle wurdis at it wer shame to tell. & *with* þat þe devull vanysshid' away.

CCLVIII.

20 Demon ecia*m* iocalia offert vt ametur.

We rede how þe devull luffid' a yong wom*man*, and apperid' vnto hur oft-sithis oñ þe night *with* grete lightis aboute hym̃, so þat all þe chawmer myght be seeñ *with* þe light, & þe droppis of þe
24 seargis myght be sene; & he gaff vnto hur rynges & o*þer* iewels of gold', and many other þing*is*. And sho come vnto hur confessioñ, & shewid þai*m* vnto þe preste. *et* c^o^.

Demon or*ati*onib*us* s*anct*or*um* a malo inchoato im-
28 peditur[1]. S*upr*a Barnardi.

Demon impedit audire sermonem. S*upr*a de audire s*er*monem.

[1] MS. inpeditur.

Demon conscribit peccata hominum. Supra Augustini.

Demon insidiatur clericis in choro. Supra de.

CCLIX.

Demonis forma est terribilis.

We rede in 'Libro de Dono Timoris,' how *þer* was a religious man þat lay in his dortur *with* his brethir, and sodanlie as [*he*] lay, he began to cry vgsomlie. And þe covent rase and come vnto hym; and þai fand hym glorand faste agayns þe wall, & he wolde speke no wurd, bod he was evyn as he had bene flayed. So in þe mornyng he come to hym selfe, and þe[1] priour askid hym what hym ayled. And he said at he saw þe devull; "and his shap," he sayd, "was so vglie, it mot not be discryvid; bod I say þis," sayd he, "þat & *þer* war a hate oven on þe ta side me, & þe shapp of hym on þat other partie, me had levur crepe in-to þat hate oven þan ans behold hym agayn as I did."

CCLX.

Depositum vsurarij non est servandum.

Cesarius tellis how some tyme *þer* was ane vsurer þat lent a certayn of mony vnto a selerer of þe Ceustus ordur; and he selid it & layd it in a kyste besyde a certan money of *þer* awn. So afterward þis vsurar askid it agayn; and þe monke went vnto þe kiste, and he fand nowder *þer* awn money nor itt. And he lukid & saw at no bodie had tuchid þe lokk bod hym selfe, & þe selis of þe sakettis safe, at he mot know no suspecion of þifte. þan he conseyvid in his mynd *þat* þe mony of þe vsuraris had devowrid and distroyed þe money of *þer* monasterie.

Depositum debet reddi eo modo quo commissum est. Supra de Cautela.

[1] MS. þi.

CCLXI.

Depositum non debet recipi servandum nisi prius videatur.

Johannes Beleth tellis how on a tyme þer was a wommaⁿ þat
4 had iij pottis full of gold, & sho delyverd þaim to kepe vnto
Julianus Apostata[1], for sho trowid þat he was a gude holie monke
befor other of his brether. And sho told hym not þat þer was
gold in þaim. Than þis monke tuke þies pottis, & fand þer was
8 so mekull gold in þaim, & he stale it & fillid þe pottis agayn full
of ass. And wheⁿ þe wommaⁿ come & askid þe pottis agayn, he
delyverd hur þaim, & þai war full of ass; & sho said at sho had
delyverd[2] þaim vnto hym full of gold. Bod sho cuthe neuer gett
12 no mendis on hym becauce sho had no witnes, and his brethir
þe monkis, at war by, saw no þing abown þe pottis bod ass. *et c°.*

CCLXII.

Desiderium celestis patrie lacrimas corporales excitat.

Jacobus de Vetriaco tellis þat he had sene bothe men & wommen
16 sett vnto Godward with so mervalos & so spirituall affeccion, þat
for desyre þai wex seke, & som so mekull, þat many yeris þai lay
in þer beddis, and myght not ryse vp bod seldom tymys. & þai
had none other cauce of sekenes bod at þer hertis was so sett vnto
20 Godward, & of þe ioy of hevyn. And als lang as þai war in þat
thoght þai war evur seke & at male ease. *et c°.*

Desiderium carnale est reprimendum. Supra de abstinencia.

CCLXIII.

24 Desperacio. Desperacionem inducunt tristitia *et* accidia.

Cesarius tellis how on a tyme þer was a religious man þat
liffid lovable emang his brethir fro his youthe vnto his age, so þat

[1] The Latin MSS. *explain*, aurum illud ne appareret in orificijs ollarum, cinere operuit.

[2] MS. *has another* hym *here.*

þer was none þat was more religious þan̄ he was. So on̄ a tyme hym̄ happend̄ to fall̄ in-to suche a sadnes & a hevynes, *þat* he dowtid̄ of his synnys, & fell̄ in-to a dispayr. And he mot not be broght oute *þer*-of *with* none auctorite of scriptur, nor he mot 4 not be broght into no hope of forgifnes, not-*with*-stondyng he had not done no grete syn̄. And when̄ his brethir askid̄ hym̄ what hym̄[1] aylid̄ at he was fallen̄ into suche a drede & a dispayr, he ansswerd̄ agayn̄ & sayd̄; "I may not as I was wu*n*te to do say 8 my p*r*ayers, & *per*fo*r* I am̄ ferd̄ to be dampnyd̄." And þan̄ he was putt in a fermorie all̄ a nyght, & on̄ þe morn̄ he come vnto his maist*er* & sayd̄; "I may no longer feght agayns God̄." & þan̄ he went furth̄ vnto þe mylñ-dam̄ of þe abbay, & *per* he lowpid̄ 12 in & drownyd̄ hym̄. *et* c°.

Desp*er*andu*m* non est de aliquo. Sup*r*a de Abb*a*te *et* apostata.

Desperans sacerdos dampnatur. Inf*r*a de sac*er*dote. 16

CCLXIV.

Desp*er*anti ante mortem aliqu*ando* pena infernalis ostenditur

Petrus Clunacens*is* tellis how som tyme[2] *per* was in Pycardi a preste þat was full̄ of vices & syn̄; so on̄ a tyme he p*r*omysid̄ be 20 counceil̄ for to make hym̄ a monke in Ceustus ordur; bod he put it in contynance, and in the mene-while[3] he fell̄ seke[4]. And him thoght at *per* come vnto hym̄ ij dragons and wold̄ hafe devowrid̄ hym̄, bod be þe p*r*ayer of þe p*r*iour of þat ordur he was delyverd̄, 24 and becou*n*and̄ þat he sulde fulfyll̄ his p*r*omys at he had made, as he behestyd̄. & þan̄ he coverd̄, and yitt he fulfillid̄ not his p*r*omys, bod putt it in co*n*tynnance. And þan̄ he fell̄ seke agayn̄, & c*r*ied & sayd̄; "Lo! a fyre occupyes me for to burn̄ 28 me!" & he helde vp̄ þe coverlad betwix hym̄ & it; and yitt

[1] MS. *repeats*, what hym.
[2] MS. *repeats*, how some time.
[3] While *is repeated and erased.*
[4] MS. *repeats*, & in þe mene while he fell̄ seke.

be prayers of þe monk*is* he was delyverd̃, and þañ he fulfillid̃ at he beheste. And þañ he was ravisshid̃ vnto þe dome, and þ*er* he hard̃ a sentans, at he sulde be dampned̃, put furthe agayñ hym̃.
4 And whañ he come agayñ vnto hym̃ selfe, þañ he told̃ his brether & sayd̃; "Lo! two fendis brynges a grete arow to slo me w*ith*:" & þañ þ*er* fell̃ fro þis arow a drop̃ þat þrillid̃ his hand̃ vnto þe bare bone. And þañ he cryed̃ agayñ & sayd̃; "Now takis
8 þe fendis me, & castis me into a frying pañ to bole me þ*er*in." And w*ith* þat he swelte.

Desponsat v*ir*go Maria se amantes. Inf*r*a de Maria [1].

12 Despectus. Despiciu*n*t sup*er*bi alios. Infra de Gl*or*ia.

CCLXV.

Detraccio est fugienda.

We rede in 'Vitis P*atru*m' how þ*er* was ij religious meñ þ*a*t oñ
16 a tyme went furth̃ of þ*er* abbay, & þai waxed̃ faynt for travellyng; & so þai warr hostid̃ w*ith* ane hermett, and he sett befor̃ þai*m* suche as he had in his cell̃. So oñ þe nyght as þai lay sam*en*, he hard̃ þe tone of þai*m* say vnto þe toder; "This h*er*mett hase
20 bett*er* meate, & is bett*er* fed̃ þañ þai er þat liffis in abbays." And whañ he hard̃ þai*m* say so he held̃ his tong. And oñ þe morñ he had þai*m* vnto a noder h*er*mett, & bad [2] at þai sulde hayls hym̃, & tell̃ hym̃ how he had made þai*m* at fare. And þai bad hym̃ þat,
24 & he had any gude meate, þat he suld̃ kepe it & giff þai*m* nothyng bod potage. And he vnd*er*stude þai*m* well̃ enogh̃, & held̃ þai*m* w*ith* hym̃ & garte þai*m* wurk w*ith* hym̃ eu*er*-ilk day, & make skuttels & lepis of wandis evyñ vnto evyñ; & þañ þai went vnto
28 þ*er* prayers. And þañ he sayd̃ he was nott wunte to supp, bod he sulde supp̃ for þ*er* sake; and he sett befor̃ þai*m* sture brede & salte. And þañ he sayd̃ he wold̃ fare better for þ*er* sake, and

[1] MS. Infra de amantes. The Latin MSS. *have*, de Maria.

[2] Latin MSS. "Salutate eum ex me, *et* dicite ei; 'obserua *et* noli illud irrigare *scilicet* olera'." Quod ille intelligens, tenuit eos.

he sett befor a little ayseli & garlykk; & whem þai had suppid þai went vnto *þer* prayers agaym vnto it was myrk nyght. & þam he sayd þat he myght not for *þaim* saw all his prayers. And om þe morm þai wold hafe gane *þer* way & tuke *þer* lefe, & he wolde not latt *þaim*, bod he sayd þat he wold for charite hold *þaim* iij dayes. And om þe night after þai rase and stale away & wolde no langer abide *with* hym.

Detractoribus non est credendum. Supra de credere.

Detrahendum non est eciam mortuis. Infra de mortuis.

Detrahitur bonis frequenter iniuste. Infra de sancto Lupo.

Deviacio. Deuiare non debet a iusticia iudex. Infra de iudice.

Devocio. Devotos sibi Maria ab opprobrio liberat. Supra de abbatissa.

Deuocio quandoque excitatur ex presencia beatorum. Infra de lacrima *et* de visitacione.

Deuocio contra naturam subuenit. Supra de apostolis.

[1] Deuotos sibi Maria desponsat. Infra de Maria.

Deuocio quandoque prorumpit in lacrimas. Infra de lacrima.

Deuocio excitatur ex sumpcione cibi spiritualis. supra de cibo.

Deuotis conceditur consolacio diuina. Supra de consolacione.

CCLXVI.

Deuotos sibi eciam in celo sancti remunerant.

Cesarius tellis how *þer* was som tyme a chylde þat kepid shepe of a wedous, and he had a grete deuocion vnto Saynt Nicholas,

[1] MS. *repeats this heading.*

vnto so mekull at halfe þe meatt at he had euere day, he wold dele it vnto pure men in wurshup[1] of Saynt Nicholas; & euer he made his prayers vnto hym. So on a tyme Saynt Nycholas aperid vnto hym in habett & lyknes of a fayr olde man, and bad hym dryfe hys shepe hame. And he said his huswyff wold be wrothe þan, for it was ouer[2] tymelie of þe day. And þis Say[nt][3] command hym to do as he bad hym, & sayd; "Son, þis day sall þou dye, & þerfor make þe redie, & go home & take þi sacramentis; ffor I am Saynt Nicholas at þou hase bene devote to, & I will rewarde the." And he went home; & his dame was wrathe & blamyd hym. And he sayd he had myster to com home, ffor he mond dye þat same day And his huswyffe trowed þat he had bene fond & at he had sene som þing in þe feld, and prayed þe prest to inquere hym þeroff. And he tolde þe preste of all his vision, and he tuke his sacramentis of holy kurk and dyed; and his saule went vnto hevyn.

Deuotos deus in sacramento altaris confortat. Infra de sacramento.

CCLXVII.

Deuocio ad Sanctos non debet impediri.

We rede in þe 'Meracles of Saynt Nicholas' how on a tyme in a kurk þat was of þe holie cros, þe monkis of ane abbay desyrid þer priour att he wold suffre þaim go þeder on Saynt Nicholas[4] day, at þai myght syng þe storie of Saynt Nicholas, for þan it was new made; and he wolde not latt þaim. So on a nyght after, as þe prior and all his brether was in þer beddis, Saynt Nicholas visible apperid vnto þe priour in a ferdfull wyse, and he drew hym oute of his bed be þe hare, & keste hym apon þe dortur flure. And he began to syng þis antem, 'O! pastor eterne'; and sang it softlie vnto þe end; & at euere wurd[5] he gaff a lassh, & sang it with a grete tarying, to so mekull þat with his holie crying he wakend all þe monkis. And þan þai tuke þer priour &

[1] MS. *repeats*, in wurshup.
[2] Harl. MS. quia nimis mane est.
[3] MS. Say.
[4] MS. *repeats*, on Saynt Nicholas.
[5] MS. euer ewurd.

bare hym̄ vnto his bed̄, & eu*er*e yere, fro thens furth̄, he bad̄ hys brether on̄ Saynt Nicholas day go vnto þ*a*t kurk̄ and syng þe storie off Saynt Nicholas.

CCLXVIII.

Deus om*n*ia videt.

Petrus Damianus tellis how on̄ a tyme þ*er* was a man̄ þat stale his neghbur sew; and þis man̄ at stale þis sew was a man̄ þat luffid̄ wele to h*er*ber pure folk. So on̄ a tyme our̄ Lord̄ apperid̄ vnto hym̄ in lyknes of a pure man̄; & he was lang-harid̄, & he prayed̄ hym̄ þat he wold̄ for charite cutt it shorter. And w*ith* gude will̄ he welcomd̄ hym̄ & sayd̄ he wold̄, all̄ redie; & he garte hym̄ sett hym̄ down̄, & tuke a payr of sisurs and began̄ to clypp hym̄ before. And in þe hynderparte of his head̄ he fand̄ ij p*r*ivay een̄ lurkand̄; and he had grete m*er*vall̄ þ*er*of & askid̄ hym̄ whi þai war þ*er*. And he answerd̄ & sayd̄; "I am̄ Ie*s*us, þat seis our all̄ þis werld̄, and þies er þe een̄ whar̄-w*ith* I saw þi neghbur sew at þou stale, & slew it & hyd̄ it in a cafe." And w*ith* þat he vanysshid̄ away. And þis man̄ amendid̄ hym̄ & made restitucion̄ p*r*ivalie for hur vnto hym̄ att aght hur, be advice of his confessur.

Dileccio. Supra, sicut de amicicia *et* amore.

CCLXIX.

Dionisius. Dionisij martiriu*m* be*a*to Regulo nu*n*ciavit deus.

We rede how on̄ a tyme when̄ bysshopp̄ Regulus sang mes, and in hys canon̄ he namyd̄ þe apostels o-raw, & þan̄ þe martyrs, sodanly he sayd̄; "Et b*ea*tis martirib*us* tuis [1], Rustico *et* Eleutherio." And when̄ he had sayd̄ so, sen̄ als mekull̄ as he kend̄ þies s*er*vandis of God̄ at þai war olyfe, he had grete m*er*vale how þ*er* namys happend̄ so sodanly in his mouthe, & he wiste no þing of þai*m*. And as he was in þis m*er*vall̄, þ*er* apperid̄ vnto hym̄

[1] Latin MSS. et b*ea*tis Martirib*us* tuis, Dyonisio, Rustico *et* Eletherio.

iij dowffes sittand' opon̄ þe cros of þe awter; and þai had þe namys of þies holie martyrs writtyn̄ w*ith* blude on̄ þ*er* brestis. And onone as he saw þat, he vnderstude at þies holie saynttis was
4 martyrd' & putt to dead'.

Discrecio. Discretus debet esse p*re*latus. Sup*r*a de Abb*a*te.

Discretus est a cibo abstinend*um*. Sup*r*a de Maria.

8 Disciplina. Disciplinandi su*n*t iuuenes ne insolescant. Inf*r*a de iactantia.

Discordia int*er* bonos non facile oritur. Sup*r*a de concordia.

CCLXX.

12 Dileccio. Dilig*it* canis d*omin*um suu*m*, *et* est ei fidelis.

Solinn*us* tellis how þat Apius, Funius[1] & Puplius, & dyvers other w*ith* þai*m*, wer dampned' att Rome; & when̄ þai war dead',
16 one of þai*m* had a hond', & he satt at þe galos att þai hang on̄ iij dayes murnand' for his maister, & wolde neu*er* eate meate of no mans hand'. & when̄ his maister was taken̄ down̄, þai put brede in his maister mouthe, & he tuke it & eate it; & þan̄ þai keste his
20 maist*er* in-to Tybur, & eu*er* as he flett in þe watir, þe dogg swam̄ w*ith* hym̄, & at his power held' vp̄ his head'.

CCLXXI.

Diligit canis vsq*ue* ad mortem.

Solinus tellis how þat when̄ Iasalicius[2] was slayn̄, his hond' lay
24 by hym̄ & wold' neu*er* eate meate after. And þe kyng saw þat, & garte make a grete fyre, & caste þe dead' bodie in; & onone þe hunde folowid' into þe fyre, and gruchid' not to be burnyd' w*ith* his maist*er* bodie.

[1] Latin MSS. Iunio.
[2] MS. Harl. Infelicio int*er*fecto. MS. Arund. Iasolicio int*er*fecto.

CCLXXII.

Discere. Discendum est in omni etate.

Valerius tellis of ane of þe vij sagis, & he wold' all-way say þat he was redie to lern̄; so hym̄ happend' on̄ a tyme for to fall seke, & was bown̄ to dye, and all hys ffrendis come aboute hym̄ & comfurthid' hym̄. And evyn̄ sodanlie, als seke as he was, he sett hym̄ vp emang þaim, & tuke a buke & lukid' þeron̄; and þai askid' hym̄ whi he did' so, and he answerd' agayn̄ & sayd at he wold' lern̄ somwhatt of a disputacion̄, & þan̄ lay hym̄ down̄ & dye.

CCLXXIII.

Discendi multiplex est causa.

Jacobus de Vetriaco tellis þat on̄ a tyme he askid' a passand wyse man̄ and a wele-letterd', how he had lernyd' so mekull. And he answerd' agayn̄ & sayd'; "I had iij spirituall maisters, and þe furste was drede, & the secunde was shame, and þe iij was luff. And me þoght evur in my mynd' þat I saw þaim, & ilkone of þaim a wand' in his hand' to bete me with. And becauce I was euer ferde to be bett, I sesid' neuer to lern̄. And also me þoght þat my felows þat was yonger þan̄ I passid' me, and euer I vmthoght me at I wold' not be lawer þan̄ þai. And so doctryne ffell somwhatt vnto me, & keste me in a grete luff þerto, so þat I lernyd' not alonelie for drede nor yitt for shame, bod rather for perfite luff & curage þat I had vnto lernyng."

Discretus debet esse confessor. Supra de confessione.

Discrecio multiplex est necessaria. Supra, infra, in multis locis.

Discursus impediunt consolacionem divinam. Supra de consolacione.

Discursus iuuenis est periculosus. Infra de iuuene.

Disputandum non est de meritis sanctorum proterue. Infra Iohannis utriusque.

Disc*u*rrere no*n* de*b*et religiosus causa visitandi cognatos. Sup*r*a de affeccione carnali *et* de affectu.

Dissimulacio. Dissimulande su*n*t aliqu*ando* iniurie. Infra de Iniurijs. *et* c^9^.

Dissimulat deus pecc*atu*m vt postea plus peniteat. Supra de Consuetudine peccandi.

CCLXXIV.

Diuicie sp*irit*uales p*re*ponende su*n*t corporalib*us*.

Valerius tellis how þat whem Anaxagoras þe philosophur had traveld far for þe studie of philosophie, & whem he come agaym he fand all his gudis destroyed; "Ya," he said, "no fors of my gudis & I hafe co*n*nyng & my heall of my bodie; for þies two er wurth mekull riches." And so he cowntid more be riches of con*n*yng & of hele þam he did be riches of gudis.

CCLXXV.

Diuicie sp*irit*uales ho*min*e inuito p*er*di no*n* possunt.

Valerius tellis how ane of þe vij sagis, whem his enmys come into his contrey & tuke all his gudis & his riches & fled away *þerwith*, he was askid whi he folowd not om þai*m* & tuke som of his gudis fro þai*m*. And he ansswerd agaym & sayd; "Forsuthe whar-somevur I go, I bere all my gudis wi*th* me." For he bare þai*m* in his breste and noght om his shulder, & not be syght of his ene, bod rather in his mynd & his witt; "ffor þat," he sayd, "þat is closid in a mans mynde & in his harte may not be takym away wi*th* no mans hand, nor þai may not stele nor fle away *þerwith*."

CCLXXVI.

Diuicijs p*re*ponende sunt condiciones bone.

Jacobus de Vet*r*iaco tellis how þ*er* was a pure mam þat wi*th* þe labur off his handis vnnethis cuthe gett his lifelod, ffor whem he had suppid, þ*er* lefte right noght ou*er* night vnto in þe mornyng; & evur he was merie, to so mekull þat eu*er*ilk night, whem he was

in his bed' *with* his wife, he wolde, & sho, syng a sang *mer*elie at all' *þer* neghburs mott here; & þan þai wold' fall' on slepe. So *þer* neghburs had grete *mer*vall' *þer*off, and one of þai*m* said'; "I sall' make swilk a way at I sall' gar hym lefe hys syngyng." & 4 in p*res*ens of som of his neghburs, opon a night he tuke a sachell' full' of sylver, & lete fall' afor þis pure mans dure. And when at he rase & sulde go furth to seke his lifelod', he fande þis bagg, & he tuke it vp & turnyd' agayn *þer-with* in-to his howse & hid' it. 8 So on þe night after, als tyte as he was in his bed', he vmthoght hym in his mynde what he wolde do *þer-with*; & he was ferd' *þer*for þat he war not culpid' *with* felony *þer*for, & also at no thevis sulde stele it from hym, or if so be at he boght or solde *þer-with*, 12 or boght any lande, he mond' be suspecte, vnto so mekull' at he was so occupyed' in his thoght þat at *þat* nyght he sang not, nor was not merie; bod a grete while after he was passand' hevy & thoghtfull'. & þan his neghburs askid' hym whi he was so hevie, and 16 whi he sang nott as he was wunte to do; and he wolde nott tell' þai*m* þe treuth. And þan he at aght þis money said' vnto hym; "I knaw þe treuth; for suche a day & in suche a place *þou* fande my money, & tuke it vp at I & myne neghburs saw, & had it in-to 20 þi howse." And when he hard' þis he wex ferd' & shamefull', & sayd'; "woo wurth þat money þat hase turment me thus; for sen *þat* I fand' it I had neu*er* ioy in my harte; & I hafe bene trubbled in my witt eu*er* syne, more þan eu*er* I was before when I 24 *with* grete labur of my bodie & my hand*is* gat my meat. And *þer*for take þi mony þi selfe agayn, at I may syng & be mery as I was wunte to done." And so he did'; and fro it was gone, þis pure man made als merie as evur did he. 28

Diuicie temporales impediunt sp*irit*uales. Inf*r*a de fideiussore.

CCLXXVII.

Diuicias h*ab*ere et no*n* amare virtus est.

Saynt Gregur tellis of ane h*er*mett þat was a man of grete 32 *ver*tue & lefte all' man*er* of gudis for Goddis sake, to so mekle

at he had no gude lefte bod a catt. And he prayed vnto God at He wulde vuchsafe to latt hym witt who sulde be his felow in þe blis of hevyn. And it was ansswerd hym from all-myghtie
4 God & sayd, þat Gregur sulde be his felow. And when he hard þis he made mekull sorow, & þoght his wilfull pouertie profettid hym bod little, sen Gregur þat had so mekull riches sulde be his felow in hevyn. So on a nyght as he was in his prayers, hym
8 þoght þat he hard almighti God say vnto hym; "Gregur, þat is so riche of gudis, is als pure in his spiritt as þou erte, for þou hase more lykyng in þi pouertie þan he hase in his riches."

CCLXXVIII.

Doctrina. Doctor debet ostendere facto quod
12 verbo docet.

We rede ex 'Dictis Patrum' þat þe abbott Iohn was askid whi he liffid so straytelie emang his disciples, & gaff þaim so strayte chargis & commaundments, and he & þai bothe mott hafe commen
16 vnto hevyn be other menys. And he made sorow & ansswerd agayn with grete wepyng, and sayde; "In all my life I did neuer myne awn will, nor I taght nevur no man to do noght bod at I did my selfe befor."

20 Doctor debet habere discretum modum *et* gestum compositum. Infra de predicacione.

Dolor. Dolendum est non de re que recuperari non potest. Supra de Consilio.

24 Dolor quandoque prodest corpori. Infra de gaudio.

Dolendum non est de morte amici temporalis. Infra de morte.

28 Doluspunitur grauiter. Supra de adulterio.

CCLXXIX.

D*omi*nicus ordinem per b*ea*tam vi*r*ginem p*re*dicator*um* impet*r*auit.

We rede how on̄ a tyme when̄ Saynt Dominyk was in his p*r*ayers at Rome, and laburd' beselie vnto þe pope for confirmacion̄ of his ordur, on̄ a tyme he saw in his spiritt almyghti God in þe ayre, shakand iij speris like as He wold' hafe destroyed' all' þis werld'. And our Ladie, His meke moder, come vnto Hym̄ and askid' Hym̄ whatt He wuld' do; & He sayd' þat[1] He wolde destrow þis werld', w*ith* iij vicis þat was corrupte; þat was, w*ith* p*r*ide, co*n*cupiscens & avarice. And þan̄ sho sayd'; "Dere Son! Meng þi rightwusnes w*ith* m*er*cie! For I hafe a trew s*er*vand' at sall' call' þis werld' agayn̄ vnto þe; & in eu*er*-ilk place shall' destroy vicis." And þan̄ hur Son̄ was soberd' & sayd'; "I wold' se hym̄ at sulde be ordand' vnto suche ane offes." & þan̄ our Lady shewid' Hym̄ ffurst Saynt Do*m*inyk, & þan̄ Saynt Frauncys; & hur Son̄ com*m*endid þai*m* gretelie. And aft*er* þis vision̄ Saynt Dominyk mett Saynt Frawncis þat he neu*er* saw befor̄ bod in þe vysion̄, & he kend hym̄ wele enogh̄, & kissyd' & sayd'; "þou erte my felow; latt vs stond' bothe sam*en*, & none adu*er*sarie sall' p*r*evayle ayeyns vs."

CCLXXX.

Ad-huc de S*ancto* D*omi*nico.

We rede in his Legend how on̄ a tyme, when̄ he come home & fande his brether at þ*er* reste, & þe yate sparrid', he wald' not waken̄ þai*m*, bod w*ith* his holie p*r*ayers he oppynd' þe yate, & he & his felow went in. And a noþ*er* tyme he had w*ith* hym̄ a monk of Ceustus ordur, & on̄ a tyme when̄ þai wold' hafe gone into a kurk to say þ*er* p*r*ayers, & fand þe dure lokkid', þurgh his p*r*ayers þe dure oppynd', & þai went in & sayd' þar deuocions.

[1] Latin MSS. "Mundu*m*," inquit, "*tr*i*bus* vicijs corruptu*m*, puni*r*e uolo."

CCLXXXI.

Dominici precibus habitum ordinis virgo Maria attulit.

Also we rede in his Legend' ewhils Mayster Raynald', at was dene
4 of Aurilianens & a maister of law, was essurid' vnto Saynt Dominyk
to com̄ into his ordur, & hym̄ happend' for to fall̄ seke, & was in
despayr of lechecrafte, þis holie Saynt prayed feruentlie for his
heall̄. And our Ladie & ij virgyns with hur apperid' visible &
8 enoyntid' þis seke man̄ with ane oyntement þat ane of þies virgyns
bare, & curid' hym̄ bothe spirituallie & bodelie, to so mekull̄ þat
fro thens furth̄ he felid' nevur movyng of his flessh̄ vnto syn̄;
& sho schewid' hym̄ þe abbett of þe ordur at þe toder virgyn̄
12 broght.

CCLXXXII.

Dominici oratio semper auditur.

We rede also in his Legend' how þat Saynt Domynyk on̄ a tyme
[*come*] vnto a priour of Ceustus ordur, þat was a devote man̄
16 & famyliari with hym̄, that askid' hym̄ in privatie & prayed' hym̄
to tell̄ hym̄ som̄ of þe gracis at God had giffen̄ hym̄; and he
ansswerd' agayn̄ & sayd'; "I tolde neuer man̄ at I sall̄ tell̄ you,
and I warn̄ you tell̄ no man̄ whils I liff, ffor I latt you witt þat I
20 askid' neuer of God no thyng bod I had my desyre." So þis priour
thoght þat he wold' prufe þis, & said'; "Besoght[1] ye of God', & I
pray you beseke it, at Maister C[*lemet*] enter in-to your ordur, for
your brether gretelie desyris hym̄, & he hase no will̄ þer-to; & he
24 is a famos man̄ and a gracious & a wele-letterd'." & þan̄ þis holie
man̄ sayd'; "Ye hafe askid' of me a grete þing. Not-withstondyng pray ye with me þerfor þis night, & to-morn̄ sall̄ maister

[1] Latin MSS. "Impetretis ergo a deo ut magister C. Theutonicus intret ordinem uestrum."

Clemett com̄ befor̄ day & aske þe abett of our ordur." And so he did̄, & liffid̄ in þe ordur many day in perseuerans of gude holynes.

CCLXXXIII.

Dormienciu*m* septem.

We rede in þ*er* Legend̄, when̄ Decius þe Emp*er*our p*er*sewid̄ Cristen̄ men̄, þ*er* was vij yong Cristen̄ men̄, & þai fled̄ att̄ sam*en* for drede off þis Decius vnto þe mownt of Celion̄ beside þe cetie of Ephesim, whar þai war born̄, & þ*er* þai hid̄ þai*m* in a den̄. And þai warr accusid̄ vnto Decius Cesar at þai war þ*er*, & he garte close vp þe den mouthe at þai sulde not com̄ oute, bod at þai sulde dy þ*er*. And as God wold̄, sodanlie þai fell̄ on̄ slepe; and þ*er* was oþ*er* p*r*ivay Cristen̄ men̄ þat wrate þ*er* martirdom̄ & put it betwix ij stonys. And þan̄ when̄ Decius & att̄ his kynrid̄ was dead̄ CCCLXXIJ [*yeris*], after þe XXX^ti^ yere of Theodoce þe Emp*er*our, þat was a C*r*istenman̄ & made grete sorow for ane heresye þat þan̄ began̄ at rise in þai*m* þ*at* trustid̄ not in vprysyng of flessh̄, almighti God raysid̄ þai*m* in þis man*er* of wyse. Ther̄ was in þe cetie of Ephesie a cetisyn̄ þat went vnto þis mownt & þoght to make þ*er* a stable for his catell̄. And he oppynd̄ þis den̄, and when̄ it was oppyn̄, thies Saynttis rase vp and trowed̄ at þai had slepid̄ bod a nyght; and one of þai*m* þat hight Malchus, þat vsid̄ to seriff þai*m*, þai sent hym̄ in-to þe cetie to by þai*m* bread̄, & for to witt whatt Decius sayde. And he tuke w*ith* hym̄ v s*oldi* of þ*er* money. And when̄ he come att þe cetie yate, he saw a cros set vp̄ þ*er*-opon̄, & he had grete m*er*vayle; and þan̄ he went vnto eu*er*-ilk yate, & he fand̄ it so. And þan he went agayn̄ vnto þe furste yate, & he trowid̄ þat he had dremyd̄, and w*ith* grete ferdnes he went into þe cetie. And when̄ he hard̄ þ*at* eu*er*-ilk man̄ was a C*r*isten̄ man̄, and [*purseyvid*] at þe cetie was oþ*er*wice biggid̄, & at he cuthe know no man̄ at he saw, he askid̄ if þat was þe cetie of Ephesim; and ane ansswerd̄ hym̄ & sayd̄ ya. & he tuke oute his sylu*er* to by bread w*ith*, & he was taken̄ onone, & þai

sayd at he had fon a tresur, & þai putt a rape aboute his nekk & harlid hym[1] þurgh þe cetie to þ*er* bisshop; & he trowid at þai had drawen hym vnto Decius Cesar. And when þe bisshop askid
4 hym if he had fon any tresurrie, he ansswerd & sayd þ*at* he had þat sylu*er* of his fadur & his moder. And þan he askid hym whyne he was, & who was his fadur & his moder; & he said; "þai dwell in þis Cetie, in suche a place, & here-in I was born &
8 þis be Ephesim." And þ*er* was no man þ*at* kend nowder his fadur nor his moder; & he luked aboute hym if he saw any of his cussyns, and he was evyn emang þai*m* as he had bene fond. And þan þe bisshopp said vnto hym; "How may it be trew at þ*ou*
12 had þis sylu*er* of þi fadur, & þe scriptur of þai*m* is mor þan ccclxxij yere old, & þai hafe þe figur of Decius Cesar made opon þai*m*?" And þan he had grete m*er*vell & sayd; "Liffis not Decius Cesar yit?" And þe bisshop sayd; "Nay, son, þ*er* is none now in all
16 þis land þat is callid Decius, bod here hase bene a nod*er* emp*er*our of long tyme." And þan þis Malchus; "In þis I hafe a grete m*er*vayle, ffor yisterday I saw Decius com into þis cetie, & þis be Ephesim, bod no man trowis me; bod folow me & ye sall trow my
20 felows." And þan þe bisshopp vmthoght hym, & sayd vnto þe iustice; "þis is som vision att God will shew vs." And þai rase vp & fand betwix ij stonys letters selid w*ith* gold; & þe bisshop garte semble þe peple, & red it befor þai*m*. And when
24 þai come at þe den, þai lukid opon þies Sayntis[2], and þai fell evyn down in-to wele-sau*er*yng rosis. And when þe Emp*er*our hard tell of þis, he come vnto þai*m* & he saw þ*er* facis shyne, & fell down on kneis befor þaim & wepid, and halsid þai*m* &
28 þankid God. And þan Maximian said vnto hym; "For þe almyghti God hase raysid vs, þat þ*ou* may trow vndowtable at þe rysyng of deade folk sall be trew. For now we hafe ryssyn & liffid, and we wer evyn as a childe is in his moder wambe, bod
32 slepid & felid no hurte." And w*ith* þis þai lenyd þai*m* down, þat all folk saw, & yeldid vp þ*er* sawlis vnto allmighti God. *et c*[9].

[1] MS. þai*m*.
[2] Harl. MS. videntesque facies *sanctorum* in spelunca *quasi* rosas florentes, procidentes gl*or*ificauer*unt* de*um*.

CCLXXXIV.

Dormicio. Dormiend*um* no*n* est in ora*tione* p*r*ivata.

Cesarius tellis how þ*er* was a young monk̃ þat was a gude liffer, & he was so wayke & so feble þat hym̃ yrkid̃ to liff[1]. And on̄ a nyght when̄ matyns was done, he lenyd̃ hym̃ down̄ opon̄ a tre befor̄ ane altar vnto Laudes tyme, as was his ordur, & þ*er* he fell on̄ slepe. And our Ladie, Saynt Marie, come &[2] putt opon̄ hym̃ & sayd̃; "No*n* est hic locus dormiendi; here is not þe place off slepyng, bod rather of p*r*aying." And w*it*h þ*at* he wakend̃ & luke aboute hym̃ who spakk̃, & he saw þe bak of a wom*m*an̄, & p*er*seyvid̃ at itt was a wom*m*ans voyce at spak.

Dormire paru*m* debet suffic*er*e religioso. Infra de labore.

CCLXXXV.

Dormiend*um* no*n* est in choro.

Cesarius tellis of ane olde monk̃ þat was a grete sleper; so on̄ a nyght as he stude at þe psalmodie at matyns & slepid̃, hym̃ thoght at he saw in his slepe, standand̃ befor̄ hym̃, a long man̄ & a difform̃, þ*at* held̃ in his hand̃ a lang, grete, clayie wispe[3], as it had wypid̃ hors. & he lukid̃ angrelie of þis monk & said̃ vnto hym̃; "Wharto stondis þ*ou* her̄ al night & slepis?" And he hytt hym̃ in þe face w*it*h þis clayie wispe. And w*it*h þat he wakend̃, & was ferd̃ at he suld̃ hafe strekyn̄ hym̃. And he plukkid̃ his hede so hastelie bakk̃, at he brakk it behynd̃ hym̃ on̄ þe wall̃. *et* c^{o}.

Duplicitas semp*er* est vitanda. Infra de honore parentu*m*.

Dux. Ducis vxor siue ducissa delicate viuens eciam in p*r*esenti punitur. Sup*r*a de delicijs.

[1] Latin MSS. sed uite sancte adeo debili*s* erat corpo*r*e, vt eum viu*er*e ted*er*et.

[2] Latin MS. *et* ueste eum feri*en*s.

[3] MS. *repeats here*, in his hand.

Dux malus in infernum portatur. Infra de Inuidia.
Dux bonus in fine conuertitur. Infra de morte.

CCLXXXVI.

Ebrietas. Ebrius grauiter punitur.

4 Cesarius tellis how þer was a pylgram̃ at, wheñ he fand̃ gude wyne on̄ a tyme, he seld̃ his slavyn̄ & drank it þer-att. And he drank so mekull at he was dronken̄, and fell evyn̄ wude, to so mekull at men̄ trowid̃ at he was[1] verelie dead̃. So his spiritt
8 was takyn̄ & led̃ þer paynys was, and þer he saw þe devull sitt in a hy tre, as him thoght, couerd̃ with burdis. And emang oþer þer was broght befor̃ hym̄ þe abbott of Corbey[9]; and þe devull rase vp̄ & haylsid̃ hym̄ & servid̃ with a drynk mengid̃ with burnston̄
12 on̄ a burnyng chales. And when̄ he had dronkyn̄, he was commandid̃ vnto þe depe pitt. And when̄ þe pylgram̃ saw þis he was passand̃ ferd̃. And þan̄ þe devull cryed̃ with a hy voyce & said̃; "Bryng hedur þat lord̃ of ours þat late seld̃ hys pylgram̃ clothyng
16 & drank it att þe gude wyne, and̃ was dronkyn̄." And when̄ þis pylgram̃ hard̃ þis, he lukid̃ vppon̄ his gude aungell þat broght hym̄ thedur, & said̃, & he wold̃ delyver hym̄ fro thens, he suld̃ neuer after be dronken̄. And so he come agayn̄ vnto hym̄ selfe,
20 and notid̃ þe day & howr̃, & went & shrafe hym̄ & did̃ his pylgramege, & come home agayn̄ vnto his awn̄ land̃. And he fand̃ att þe same Abbott dyed̃ þe same tyme at he saw his saule commytt vnto perpetuall payn̄.

24 Ebrietatis causas sapientes fugiunt. Supra de abstinencia.

CCLXXXVII.

Ecclesia de vsuris *et* rapinis construi non debet.

We rede how on̄ a tyme, when̄ ane vsurar of his ravyn̄ & his
28 vsurye had̃ byggid̃ a kurk̃, he desirid̃ a bisshop̄ to com̄ & halow

[1] MS. *repeats,* was.

itt. And as þe bisshop̄ and̄ his clergie did̄ þe offes of consecracion̄, he was war of þe devull̄ syttand̄ vppon̄ þe hy altar̄ in a chare, þat said̄ vnto hym̄; "Why halows þou my kurk? Sese! for þe iuridiccion̄ þeroff longis vnto me; ffor it is byggid̄ all̄ of ravyn̄ & vsurie." And with þis, þe bisshopp̄ & his clerkis wer ferd̄ & went þer ways. And onone as þai wer getten̄ oute þer-of, þer was a grete noyce þer-in, & þe devull̄ sett fire þerin & burnyd̄ it vp & destroyed̄ itt euere dele, att all̄ folke mott se. *et c*ᵒ. 8

Ecclesie dedicacione expellitur demon. Supra de dedicacione.

Ecclesie sepultura parum prodest aliquando. Infra de sepultura. 12

CCLXXXVIII.

Ecclesiis non sunt bona temporalia subtraenda.

Petrus Damyanus tellis how som tyme þer was ane erle þat was of gude name and liffid̄ well̄; and when̄ he was dead̄, a man̄ of religion̄ was ravisshid̄ in his spiritt, and[1] he saw [*þis erle*] in hell̄ 16 in a grete degre, syttand vppon̄ a hy leddir in myddest of burnand̄ paynys; and as hym̄ thoght, þat stie stude evyn̄ in myddeste of hell̄. And þan̄ he askid̄ whi þis erle þat was so gude a man̄ and liffid̄ so rightwuslie, was so turmente. It was tolde hym̄ þat it 20 was for a possession̄ þat he had taken̄ fro þe kurk̄ off Metence, þat was giffen̄ vnto God & Saynt Stephan; and for þis, fro hensfurth̄, all̄ his sequele at holdis þis same possession̄ & knowis þerof mon̄ be punysshid̄ vppon̄ þis same stye. 24

Elacio cordis semper causatur ex adulacione *et* ex vestium apparatu. Supra de augurio.

Elacio cordis aufert graciam a deo concessam. Infra de locucione. 28

[1] Harl. MS. vidit . . . dictum Comitem in inferno, in supremo gradu cuiusdam scale erecte(s)* inter stridentes et crepitantes flammas.

* Arund. MS. erecte.

CCLXXXIX.

Eleccio. Eligi semp*er* debet melior ad offi*cium*.

Petrus Clariuall tellis how in a Cathedrall-kurk of Fraunce þ*er* fell a[1] dis-corde for chesyng of þ*er* bisshopp̄. So þai co*m*promysid̄ vnto a cardinall þat was þ*er*, þat he sulde chese þai*m* one of ij, whame þai namyd̄. And þis Cardinall tuke councell att þis holie man̄ Petrus Clariuall, whethur hym̄ was bettir to chese to be bisshopp̄; and he ansswerd̄ agayn̄ & sayde, þat of ij fals penys þe bettur may nott be chosyn̄.

Eligi no*n* debet puer in p*r*elatu*m* vel iudice*m*. Infr*a* de puero.

Eligi no*n* debet p*r*elatus racione carnalitatis. Infr*a* de p*r*elato. Et sup*r*a de abb*a*te.

Elemosina semp*er* est danda. Sup*r*a de dacione *et* dono.

Elemosina paup*er*i negari no*n* debet. Infr*a* de paup*er*tate.

Elemosina eciam in p*r*esenti deus reddit. Sup*r*a de auaricia.

Elemosina temp*er*ata auget, negata, temporalia toll*i*t qu*a*ndoque. Sup*r*a de auaricia.

CCXC.

Elemosina temporalia auget.

Petrus Damian*us* tellis how som tyme þ*er* was a bisshopp̄ þat thurstyd̄ gretelie to drynk wyne, and com*m*andid̄ it to be broght vnto hym̄; and̄ þe butler powrid̄ furth̄ all̄ þat was in þe flakett & broght it vnto hym̄. And sodanlie þ*er* come a pure man̄ & p*r*ayed̄ þai*m* to giff hym̄ it, or els he monde dye for threste; and þe bysshop̄ com*m*andid̄ it to be giffen̄ vnto hym̄. And when̄ he

[1] MS. *repeats*, a.

had dronken̄ it he cryed̄ for more, & said̄ his thriste was not slakid̄; and þe bisshop̄ bad giff hym̄ more. And þe butler said̄ at þ*er* was no more; and þan̄ he bad þai*m* go vnto þe vyne-garth̄ & luke if þ*er* war lefte any vynys growyng, & feche hym̄. And 4 when̄ þai come þ*er*, þe vyne-garth̄, at no frute was in befor, was growyng full̄ of rype grapis.

CCXCI.

Elemosina reddit plus q*u*am datur.

Petrus Damianus tellis how som tyme þ*er* was a pure husband- 8 man̄, and he had no mor̄ money lefte to by hym̄ w*ith* soule vnto his bread̄ bod a peny; and sodanlie þ*er* come a pure man̄ & askid̄ hym̄ a peny for Godd*is* sake, & he gaff hym̄ þis peny w*ith* gude will̄. And so he went home & sett hym̄ down̄ to his meatt, and 12 his wife sett bread̄ befor̄ hym̄ & no soule. And sodanlie þ*er* come in ane vncuth̄ man̄ hastelie w*ith* xx s*oldi* bon̄ in a clothe, & putt it in his hand̄, & said̄ his lorde sent hym̄ it. & he thankid̄ hym̄ & p*r*ayed̄ hym̄ bide & drynke. And ewhils þai went at feche hym̄ a 16 drynk, sodanlie he was away.

CCXCII.

Elemosina remun*er*atur in p*r*esenti.

We rede in 'Gestis Ioh*ann*is Elemosinarij' how þ*er* was a knyght at was robbid̄, and he come vnto þis Ioh*ann*es & told̄ hym̄ of his 2 myschefe; and he com*m*andid̄ a s*er*vand̄ of his to gyff hym̄ xv li*bra* of gold̄, and he gaff hym̄ bod v li*bra*. And þ*er* come a wedow vnto hym̄ w*ith* a byll̄, & xv[1] markis of gold̄ wretyn̄ þ*er*in, & he tuke it & delyvird̄ it vnto his men̄, & askid̄ þai*m* what þai gaff þe 24 pure man̄, & þai said̄ xv li*bra*, as þai had in com*m*andment; & he had knowlege at þai did wrong & askid̄ þai*m* þe byll̄ agayn̄, and þ*er* was wretten̄ þ*er*in bod v[2]. And þan̄ he askid̄ þe wedow how

[1] Latin MSS. dedit ei . . . noticia*m* exennij v. centenarior*um* auri.

[2] The Latin MSS. further explain that Iohannes said, "Si dedissetis xv ut iusseram, que attulit v. centenaria xv attulisset."

mekuł at sho had written, & sho said xv, bod x was away; and sho said sho trowed it was Goddis wił att sho suld offer bod v. And þan his servand was ashamyd & grawntid treuth, & tellid
4 hym ał, & besoght hym of forgifnes.

CCXCIII.

Elemosina remuneratur in futuro.

Saynt Gregorie tellis how som tyme þer was a shomaker þat wold wurk ał þe weke day, & on þe Satturday[1] he wold evur go
8 vnto þe kurk. So þer was a gude halie man, & he saw be revelacion of þis man, þat a howce was byggid for hym in hevyn, and þai at bigid it wroght alway on þe Satturday; and he spyrrid of þat mans life, & he fand how þat he wroght ał þe weke day,
12 & what at he mott safe ouer his meatt & his clothe, he wold go vnto þe kurk vpon þe Satturday & giff it vnto pure men.

CCXCIV.

Elemosina facta de rapinis *et* iniuste acquisitis non valet.

16 Petrus Damianus tellis how som tyme þer was a bisshopp, and in a visyon he saw a pope at hight Benett, att wold new be dede, & hym þoght he saw hym bodelie syttand on a blak hors. And þis bisshopp said; "Allas! erte þou nott pope Benett, at is newlie
20 dead?" & he said; "Yis, I am þat same vnhappy man; and here," he sayd, "I am grevuslye turment, bod I despayr nott of þe mercie of God, & I may gett any helpe. And þerfor I pray þe go vnto my successur, & bid hym do almos for me in suche a place,
24 for þat almos at is giffen for me hedur-toward profettis me noght, for it was ał of robbery & of wrong-getten gudis."

Elemosina debet fieri de vestibus. Infra de histrionibus.

[1] Latin MSS. die Sabbato.

CCCXV.

Elemosina non debet esse causa vane glorie.

Heraclides tellis how a halie wommañ of Rome, þat hight Sancta Melama[1], broght oñ a tyme vnto abbott Pampus[2] iij c. libra, & he thankid' hur þerfor' & bad God reward' hur[3]; & he gaff it vnto his servand' & bad hym̄ go devide it emang his brethir. And sho stude still and' þoght sho suld' hafe had' owder grete lovyng, or grete blissyng, for þis gifte; & whe̅n sho hard' he wold' say no mor', sho said' vnto hym̄: "Sur, I latt þe witt þer is in þatt pokett iij c. libra." & yit he lukid' not vp̄; & þañ he said: "Doghter, þou sulde say þis easyelie whe̅n þou hase gyffe̅n þine almos[4]. And þerfor' be still & luke after no lawde of mañ, bod of Hym̄ þat þou giffes it for'; ffor He þat made all þing of noght, He cañ reward' þe whe̅n att Hym̄ plesis; & þerfor' luke after no noþer thank nor reward' bod of Hym̄."

Elemosina data amore alicuius sancti ipsi datur, *et* in presenti aliquando remuneratur. Infra de peregrino.

CCCXVI.

Elemosina eciam non ex deuocione data valet.

Iohannes Elemosinarius tellis how þer was a riche tol-gadurer þat hyght Peirs, & he luffid' no pure me̅n nor wold' giff þaim none almos; & whe̅n þai come to his howse he wold' shute þaim oute, & giff þaim noght. So oñ a tyme þer was a grete meneya of pure me̅n samen, & þai made grete complaynt emang þaim how þai cuthe gett none almos of þis riche mañ, þis Peirs Toller. So emang þaim all ane starte vp̄ & sayd'; "I dar lay with you all a grete wageour att I sall þis day or evyñ gett almos oñ hym̄." & þai laid' a wageour agayns hym̄. So þis pure mañ went vnto

[1] Harl. MS. Melana.
[2] Harl. MS. Paulo. Arund. MS. Pambo.
[3] MS. hym.
[4] Latin MSS. "Si inde, o filia, hoc offerens, competenter hoc diceres."

his howse & stude at þe dure, & askid' almos. So þis Peirs bad hym pakk, & said he sulde hafe none; and eu*er* he cried' for almos & wold' not sease. So þis Peirs wex wrothe w*ith* hym, and' soght
4 a stone to caste at hym, & he cuthe fynd' none. So þ*er* happend' a s*er*vand' of his awn to com in at þe dure in the mene-while w*ith* a baskett full of ry lovis, and in a grete tene he tuke ane of þies rye lovis & slang it att þis pure man, and gaff hym a grete
8 strake þ*er*w*ith*; & þe pure man was fayn of þis lafe & tuke itt & went vnto his felous & told' þai*m* how he had' it at þe hand' of þis Peirs Toller. And w*ith*[*in*] ij dayes af*ter* þis man fell seke, lyke to dye. And he was takyn in a vysyon & hym þoght at he was
12 broght befor a iuge, & hym þoght þ*er* was fowle blakk men þatt putt all his ill dedis in a wey-skale. And on þe tod*er* hand' hym þoght þ*er* was fayr men, bod þai wer passand' hevy, & said' þai had no gude dede of his to putt in þe tod*er* wey-skale agayns his ill
16 dedis, bod alonelie a rye lofe þat he had giffyn God' halfe agayn his wyll. And þai putt it in þe tod*er* wey-skale, & yitt it was þe lighter be a grete dele, & þan þies men bad' hym eke more weght to putt in þat wey-skale agayns his evull dedis, or els þies blak
20 men wulde take hym. And w*ith* þat he wakend' & was delyverd', & sent after þe preste & tolde hym all þe cace, & said' in þis man*er* of wyse; "Sen a rye lafe þat I keste in ane anger fro me p*ro*fettid' me so mekull, þan I wote well þat & I giff all my gudis for Godd*is*
24 sake, att þat will gretelie profett me." And so he did' afterward' & become a gude man.

Elemosina occulte debet dari. Sup*r*a de amicicia.
Elemosinam impedit avaricia. S*upr*a de auaricia.

CCXCVII.

28 Elemosina*m* deus aliqu*ando* sibi datam ostendit.

Ioh*ann*es Elemosinarius tellis how on a day afterward', when þis same Peirs was arayed' in þe beste clothyng at he had', a pure ship-man at was nere-hand' nakid' come vnto hym & askid' hym almos,
32 & he gaff hym his vppermeste garment. And when he had it,

onone he sold' itt. And whe̅n Peirs had knowlege þ*er*of, he was somwhat trubblid' in his mynd' & said'; "I was nott worthi at þis pure ma̅n sulde were my clothe, nor hafe me in remembrance." And o̅n þe nyght after, whe̅n he was o̅n slepe, he was war a ma̅n 4 þat was bryght*er* þa̅n þe so̅n, & hym̅ thoght he said' vnto hym̅; "Peirs, whi wepis þ*ou*? Knowis þ*ou* þis clothyng?" & he said'; "Ya, sur." And our Lord' sayd' agayn̅ vnto hym̅; "þat clothyng at þ*ou* gaff þe pure ma̅n, þ*ou* gaff it me; and' þis is it at I am̅ 8 cled in."

CCXCVIII.

Elemosina eciam viuis p*ro*dest quando p*ro* eis fit.

Ioh*ann*es Elemosinarius tellis how som̅ tyme þ*er* was[1] a ma̅n þat was take̅n w*it*h[2] þe Persies & putt in-to p*ri*so̅n. So other 12 p*ri*soners of his awn̅ contre þat was w*it*h hym̅ esskapid' & went home vnto his contrey, and told' his wyfe þat he was dead' & berid'. And his wyfe & his frendis garte iij yere to-gedur þe p*re*ste eu*er*-ilk a day do a colett for hym̅ in his mes. And in þe iiij yere hym̅ 16 happend' esskape and com̅ home. And þai war fayn̅ o̅n hym̅ & told' hym̅ how þai had done for hym̅. And whe̅n þai had' tolde hym̅, he said' þat e*u*er-ilk a day at þat colett was said' for hym̅, aboute mes-tyme, þ*er* come a fayr ma̅n & lowsid' hym̅ oute of 20 his yrnys. And so he was lowse all day afterward' to nyght come; and þa̅n he wold' lay hym̅ down̅, & o̅n þe morn̅ he felid' hym-selfe bo̅n agayn̅ in yrnys as he was befor̅.

CCXCIX.

Elemosina*m* recipiens *et* no*n* orans p*ro* dante punitur. 24

Cesarius tellis how som̅ tyme þ*er* was a pylgram̅ þ*at* tuke sekenes, and' dyed in his pylg*ra*mege. And he bewitt þe preste his slavyn̅, & þe preste tuke it, bod' he had litle charge of þe saule. So it happend' afterward' at þis preste made hym̅ a monke in Ceustus 28

[1] *After* was, þat, *erased.* [2] MS. *repeats*, w*it*h.

ordur; and as he lay on̄ a nyght in his dortur, he was ravisshid̄ in his spiritt, & had vnto þe place of paynys, þ*er* he saw many sawlis grevuslie punysshid̄. And he hid̄ hym̄ behynd̄ þe dure. So he
4 was war of þis slavyn̄, þ*er* hym̄ þoght, at þe pylg*r*am had giffen̄, and þe devull̄ askid̄ who aght it; & þai told̄ hym̄ at it was þe prestis at stude behynd̄ þe dure, & at a pylgram̄ had giffen̄ hym̄ itt to p*r*ay for hym̄, & he had owder litell̄ p*r*ayed̄ for hym̄ or
8 noght. And þe devull̄ [*said*][1]; "Latt vs reward̄ hym̄"; & he tuke þis slavyn̄ & putt it in hate, bulyng, stynkand̄ watir, & clappid̄ þe preste in þe face þ*er*-w*ith*. And w*ith* þ*at* he wakend̄ & cryed̄; "Helpe me! helpe me! ffor I am̄ so burnyd̄ þat I dye." And þe
12 monkis his bruther rase vp & come vnto hym̄, & þai fand̄ all̄ his face & his head̄ burnyd̄ all̄ þe flessh̄ nerehand̄ of, & hym̄ halfe dead̄; & þai tuke hym̄ vp & had hym̄ in-to þ*er* ffermorye, & þan̄ he told̄ þai*m* þ*er*-of. & ilk-one of þai*m* sayd̄ mes þat day for
16 þis pylgram̄; & onone after þis monke amendid̄ & was als hole as he was befor̄.

CCC.

Elemosina p*rop*te*r* vana*m* glo*r*iam f*acta* non p*ro*dest.

Cesarius tellis of a vision̄ þat was sene in Balmarie[2], how þat a
20 ryche lord̄, att was dead̄, vppon̄ a nyght apperid̄ vnto his wife, and sho askid̄ hym̄ whatt estate he stude in; & he ansswerd̄ agayn̄ & sayd̄ þat he was dampnyd̄. And sho askid̄ hym̄ whi he said̄ so, & said; "Whatt p*r*ofett*is* you your grete almos-ded̄, & þe h*er*berie at
24 ye did̄?" And he said̄ þai p*r*ofett hym̄ no thyng vnto evurlastand̄ life, for he sayd̄ he did þai*m* nott be way of charite, bod rather for vayn̄ glorie. And sho askid̄ hym̄ mekull̄ mor̄, & he said̄ þ*at* he myght nott abyde & tarye w*ith* hur, for his maister þe devull̄
28 bade hym̄ w*ith*-oute þe dure. And he said̄, & þe levis of all̄ treis in þis werld̄ wer turnyd̄ into tonges, þai might nott all̄ tell̄ his paynys. And þan̄ his maist*er* callid̄ hym̄; and when̄ he wente all̄ þe castell̄ shuke w*ith*.

[1] Latin MSS. ad quod diabolus.
[2] Arund. MS. Balbaria. Harl. MS. Balwaria.

CCCI.

Elemosina que fit de re que, *et*-si in se non fuit rapta, tamen si de re [1] rapta ortu*m* h*abuer*it, no*n* valet.

Cesarius tellis how som tyme *per* was a riche man̄, and vnd*er*-nethe þe colour of almos-dede, he made pure men̄ a feste. So emang þai*m* *per* was one and he wold' not ete, nor a nod*er* þat satt by hym̄ þat wold' hafe etyn̄, he wold' not latt hym̄, bod eu*er* as he putt meatt vnto his mowth̄, he tuke it fro hym̄. And þai att wer aboute hym̄ askid' hym̄ whi he wold' nott suffre þe man̄ to eatt; and he ansswerd' & said'; "I will̄ nott att he syn̄; ffor þis almos is done of stoltherie." And þai said' he leyid', ffor he þ*at* did' þe almos was a gude man̄. And he ansswerd' agayn̄ & said'; "Nay, I lee nott; ffor þis calfe þat is devidid' her̄ in almos emang pure men̄, in þe v gen*er*acion̄ fro hyne was of a cow þat he had stollen̄." And þai þat wer aboute had grete m*er*vall̄ here-off.

Elemosine vsurario*rum* ecia*m* non su*n*t grate deo. Inf*r*a de vsuris.

CCCII.

Elemosina in centuplu*m* redditur deo.

Iacobus de Vet*ri*aco tellis how at *per* was a bisshopp̄ þat made a *ser*mon̄, & in his sermon̄ he said' at þai þat delte *per* gudis to pure men sul̄d' hafe þ*er*for̄ a hondrethfolde reward'. And *per* was a riche man̄ at hard' hym̄, & all̄ þe gudis att he had, he putt þai*m* vnto þe bisshopp̄, & he delte þai*m* vnto pure men̄ for Goddis sake. So hym̄ happend' to dy, & his childre tuke a sute agayn̄ þis bisshop̄ & askid' *per* fadur gudis agayn̄. And he was not in power to giff þai*m* agayn̄. Not-w*ith*-stondyng he was a holie man̄, & had a com*m*andment be revelacion̄, and he and þai to-gedur sul̄d' go vnto *per* fad*er* grafe; & so þai did', & tuke hym̄ vpp̄. & þai fand' in his hand' a quytans, wreten̄ & selid' w*ith* his awn̄ seale, þ*at* he not alonelie had reseyvid' agayn̄ all̄ þe gudis at he

[1] MS. se.

had delyverd þe bisshopp̄, bod also þatt he had reseyvid a hondreth tymys mor̄. And when̄ þis riche mans childer saw þis, þai lete hym̄ alone & sewid hym̄ no more.

4 Elemosina eci*am* in p*re*senti redditur in centuplum. Infra de Hospitalit[*at*]e.

CCCIII.

Elemosinam recipientes ab vsurarijs puniuntur.

We rede in 'Legenda S*anct*i Fursij,' when̄ þe sawle of hym̄ was
8 passid oute of his bodye, ffendis accusid hym̄ befor̄ almighti God, and þai cuthe not fynd nothyng to accuse hym̄ off, bod at he had on̄ a tyme taken̄ a cape of ane vusurar, & þis sentans þai fand agayn̄ hym̄. And gude angels stude on̄ þe toder syde & pleyid
12 agayns þai*m*, and almighti [*God*] gaff eniugement þ*a*t his sawle sulde go agayn̄ vnto his body & do penans þ*er*for. So w*ith* þis þ*er* was a fend wrothe, & in a tene he tuke þis vsurar saule & keste in his face. And so his saule come vnto his bodye; and eu*er* after
16 þ*er* was in his saule[1] a spott as it war byrnyd *with* þis vsurar saule. Yit not-w*ith*-stondyng þis holie man̄ had nott þis cape of þis vsurar[2] bod as almos-dede.

Elemosinarius p*er* p*re*ces paup*er*u*m* lib*er*atur a dam-
20 pnacione. Ex mirac*u*lis B*ea*te Vi*r*ginis vt infra Laurencij.

Eleuatur cor ho*min*is quando honoratur. Sup*r*a de Augurio.

CCCIV.

24 Ep*iscopus* a demone citatur.

We rede in 'Libro de Dono Timoris,' how on̄ a tyme a bisshopp̄ happend to fall seke, and a fend come & somond hym̄ to com̄ afor̄

[1] Saule, *for* face, Lat. MSS. app*a*ruit in facie. [2] MS. vsusar.

þe pope, & for to giff rekynyng of his adminystracion. So vppon
þe day at was assigned hym, hym thoght þat he was drawen vnto
iugement befor þe pope, and at þe devull suld article agayns hym
for to giff a rekenyng. And he cuthe not giff a due rekynyng; so 4
hym thoght hym was assignyd a day to take his full sentance on,
and her-for he wex passyng hevy, and callid all his howshold aforn
hym, & told *þaim* how it was. So a nod*er* day hym thoght at
a fend come & co*n*streynyd hym to com to his rakenyng befor þe 8
hye iuge of hevyn, and he vgged so *with* þe fend þat he cryed
hugelie, & said he wold nott go *with* hym; & he clekid a pyler in
his armys to hold hym by þat he suld nott take hym, and *with* þat
his head was plukkid off & he dyed. 12

Ep*iscopus* de religione su*m*ptus, cibaria delicata vitare debet. Infra de Gula.

Ep*iscopus* a demone temptatur. de Andrea sup*r*a.

Ep*iscopus* bonus deuote moritur. Sup*r*a de Com- 16
munione.

CCCV.

Ep*iscopus* a s*anct*is accusatur.

We rede in 'Libro de Dono Timoris,' how *þer* was in þe cetie of
Turan a gude man; and he vsid of costom to com on þe night to 20
matyns vnto þe cathedrall-kurk *þer*. So on a tyme hym happend
com tymelie, & he fand þe yatis opyn, & he saw a grete light in þe
kurk, & a iuge syttand in a trone. And hym þoght *þer* come
Saynt Martyn & many o*þer* Saynt*tis* *with* hym, and accusid þe 24
archbisshopp of þe same kurk, & he was cityd & come. And
he was sett in a chayr in his pontificall aray, and he was grevuslie
accusid and wold giff none answer, to so muche þe iuge wex
wroth *with* hym, & smate þe chayre & hym bothe owr *with* 28
his fute. & *with* þat þe vision vanysshid away, & þis gude man
went vnto þe bisshoppis place, & spirrid how þe bisshop did;
& his meneya went in-to his chawm*er* & lukid, and fand hym
stark dead in his bed sodanly. 32

CCCVI.

Ep*iscop*alis status p*eric*ulosus est.

Cesarius tellis how on̄ a tyme þ*er* was a monk of Clariuall þ*at* was chosyn̄ to be a bisshopp̄; and he forsoke to take it & wold̄ not agre þ*er*to, nowd*er* be com*m*andment of his abbott nor yitt of þe archbisshopp̄. So w*ith*-in a while after hym̄ happend̄ to dy, and on̄ þe night aft*er* he apperid̄ to a man̄ þat he luffid̄, a bruther of his, and he askid̄ hym̄ of þis inobediens, whether it noyed̄ hym̄ or nay. And he ansswerd̄ agayn̄ & said̄ nay, it noyed̄ him not; "ffor," he said̄, "si ep*iscop*atu*m* suscepissem, et*er*naliter dampnatus ess*em*. And I had̄ taken̄ þe bisshopprike, I had bene dampnyd̄ for evur." And he ekid̄ to & sayd a full̄ ferdfull̄ wurd̄, & þat was þis, þat þe estate of þe kurk sulde happen̄ so, at it suld̄ not be wurthi to be gou*er*nyd̄ bod w*ith* reprevable bisshoppis.

Ep*iscop*us habens iusticiam secularem diligent*er* debet au*er*tere quid balliuis suis p*re*cipiat. Infra de iudice.

CCCVII.

Ep*iscop*us debet esse sobrius.

Petrus Damyanus tellis how þ*er* was som̄ tyme a bisshopp̄, & he garte ordand̄ for hym̄ selfe a lawmpron̄; and when̄ he had said̄ mes, he garte giff þis lampron̄ vnto a pure man̄ for Goddis sake.

Evagacio cordis. Euagatur cor freque*nter* in oracione. Sup*r*a Barnardi.

CCCVIII.

Eukaristia su*m*pta ab infideli a combustione eu*m* p*ro*texit.

We rede how on̄ a tyme þ*er* was a childe þatt was a Iew son̄; and he was fayr and gentyll̄, so þat cr*iste*n̄ men̄ childre luffid hym̄

passandlie wele, vnto so muche þat vppon̄ a tyme þai desyrid hym̄ to go into a kurk of our Ladye w*ith* þai*m*, and' þ*er* for to take þe sac*ra*ment as þai did'; and he did so. And onone as he come home he tolde his fadur, & he was hetand ane oven̄, and he was so 4 wroth þ*er*-with̄ þat he tuke þis chylde, his awn̄ son̄, & keste hym̄ in þe hote ovyn̄. And þe childes moder saw how he had putt hym̄ in þe ovyn̄, & how þe low come oute at þe mouth̄ þ*er*-of; & sho wex evyn̄ wude and ran̄ oute att þe dure and' cryed as sho war 8 wude. And cristen̄ men̄ had grete m*er*vall & ran̄ into þe Iewis howse, and w*ith*-drew þe fyre oute of þe oven̄ mouthe, and fand þe child' in þe ovyn̄, syttand' opon̄ þe hate colis, right as had syttyn̄ opon̄ fayr flowris; and hym̄ aylid' no rew sore. And þai tuke 12 hym̄ furth̄, & he told' þai*m* all þe cace. And onone þai tuke þis Iew, his fadur, & threste hym̄ in-to þe oven̄; and onone þe fire had made a nend' on̄ hym̄, so þ*at* þai cuthe nowder fynd of hym̄ bone nor lith̄. And þan̄ þe childe told' þai*m* how þ*at* wom*man̄*[1] 16 þat was in þe kurk þ*er* he had etyn̄ bread' w*ith* his felous, syttand' in a chayr, þat had a little chylde syttand on̄ hur kne wappid' in a clothe, coverd' hym̄ w*ith* hur mantyll þat þe fyre shuld' nott burn̄ hym̄. And so þis childe and his moder, and many other Iewis, 20 wer cr*is*tend enspeciall for þis fayr m*er*acle of þe sacrament.

CCCIX.

Eukaristia p*rop*t*er* fidei robora*cion*em versa est in carnem.

Saynt Gregur tellis how þ*er* was a wom*man̄* at Rome, and sho 24 had grete devocion̄ to make offrand' vnto þe pope, and in esspeciall opon̄ þe Sononday. So opon̄ a day sho come w*ith* other to be howsyld' of þe popis hand', and when̄ þe pope sulde howsell hur, & said'; "Corpus D*omi*ni n*ost*ri, Ie*s*u Cr*isti*, et c⁹," sho smylid'; 28 & he pursayvid itt, and w*ith*-drew þe sac*ra*ment fro hur, & laid' it on̄ þe altar fro þe toder. And when̄ he had done, he callid' þis wom*man̄* on̄ syde, and askid' hur whatt þing was in hur harte þat

[1] MS. *repeats*, þat wom*man*.

sho smylid whe[*n*] he sulde hafe howseld hur. And sho ansswerd agayn & sayd; "Sur, I vmthoght me þat þat porcion of bread was of þe same offrand þat I made *with* myne awn handis; and when I
4 hard you call itt a body, þan I smylid." And evyn furth-*with* þis holie man hereof made a sermon vnto þe peple, & he & þai fell in þe*r* pr*a*yers vnto almyghti God, & evyn opynlie, at þai all saw, þis porcion turnyd in-to a little fynger all bludy. And when þis
8 wom*m*an & all þe peple saw þis, þai war passand fayn [1], & mekull more stirrid into deuocion & confermyng of þe faithe þan þai wer afor. *et* c°.

Eukaristia lib*er*at a purgatorio. Inf*r*a de p*ro*-
12 p*r*ietario.

Eukaristia sustentatur aliquis sine aliquo cibo. S*upr*a de cibo.

Eukaristia vbiq*ue* est adoranda. Infra de Milite.

CCCX.

16 Eukaristie loco n*u*lla alia hostia administrari debet.

We rede how þat when Hugo de S*anc*to Victore, þat was ane excellent doctur and a devoute in religion, agayn he sulde dye
20 laburd gretelie in sekenes & no meate mott hold, he p*r*ayed his brethir *with* a grete instans for to giff hym þe sac*r*ament. And his brethir þoght þai wuld somwhat slake his truble, and þai tuke a symple oste & broght hym in-stead of þe sac*r*ament. And he
24 co*n*seyvid in his spiritt at þai did wrong, & sayd; "God hafe m*er*cie of you, brether, whi wuld ye hafe disseyvid me? For þis is not my Lord at ye hafe broght." And þai had grete m*er*vell here-of, and went and fechid þe sac*r*ament. And when he saw þat
28 he myght not resayfe it, he held vpp his handis vnto hevyn and p*r*ayed on þis man*er* of wyse; "Ascendat filius ad p*a*trem *et*

[1] MS. fayr.

sp*iritu*m *sanctu*m qui me fecit[1]." And in þies wurdis saying he swelte; and þe sacramente evyn̄ þ*er* emang þai*m* vanysshid̄ away.

Eukaristie loco falsus den*a*rius malo rustico ad- 4
ministratur. Infra de oblacione.

Eukaristie su*m*pcio ecia*m* obstinatu*m* de obstina-
c*io*ne *et* dolentem reuocat ad penitenciam.
Infra de obstinacione. 8

Eukaristia a religioso p*ro*pr*i*etario no*n* potest sumi.
Infra de p*ro*pr*i*etate,

CCCXI.

Eustacij Placidi.

We rede in þe Legend̄ of Saynt Eustace þat befor̄ was callid̄ 12
Placidus, how on̄ a tyme as he went on̄ huntyng att þe harte, emang all̄ oþ*er* he fand̄ a fayre harte, and hym̄ he pursewid̄ & folowd̄. So at þe laste þis harte turnyd̄ agayn̄ & lukid̄ on̄ hym̄, and he beheld̄ þis harte, and he saw betwix his hornys a cros and 16
þe ymage of our Lord̄ Ie*s*u, þat spakk vnto hym̄ be þe mouthe of þis harte, & tolde hym̄ & taght hym̄ þe faythe of þe kurk̄, & bad hym̄ teche þe same vnto his wyfe & his childer; and so he did, & þai trowid̄ þer-in. And þai war cr*ist*end̄ at Rome; and Placidus 20
was callid̄ Eustachius, and his wife was callid̄ Theospita, and his sons Agapitus and Theospitus. And opon̄ þe morn̄ our Lord̄ aperid̄ vnto hym̄ in þe same place & in þe same figur, and tolde hym̄ þat he sulde suffer mekull̄ þing bod he sulde giff hym̄ þe 24
v*er*tue of pacienꝭ. So w*ith*-in a little while after, dead̄ come and tuke all̄ his hows-meneya, and thevis come and robbid̄ hym̄ of all̄ his gudis, so þat hym̄ was lefte right noght, bod was almoste nakid̄. So on̄ a nyght he fled̄ away w*ith* his wife & his childer, 28
and went our att a ferie, and had nothyng to pay for his ferilay,

[1] Latin MSS. "Ascendat filius ad p*a*trem *et* spiritu*m* *sanctu*m, ad deum qui fecit illu*m*."

[&] þe maist*er* of þe shipp̄ tuke his wyfe from̄ hym̄ for his ferilay, mawgre his tethe, becauce sho was a fayr wom*m*an̄. And he made grete sorow & went on̄ his wayis w*ith* his childer. So hym̄
4 happend̄ to com̄ vnto a watur, and itt was so grete he myght nott bere þai*m* ou*er* bothe att onys. So he tuke þ*at* one on̄ hys bak & bare it our, & lefte þ*at* other behynd̄; and when̄ he come agayn̄ for þe toder, & was in þe myddeste of þe watir, þ*er* com̄e a lyon̄
8 on̄ þe tone syde & tuke þ*at* one of his barnys, and a wulfe on̄ þe tod*er* syde & tuke þat oþ*er*. And he, when̄ he was in þe myddeste of þe watir, saw þis, and mornyd̄ & made mykill̄ sorow, & luhid̄ þe hare of his head̄, and turnyd̄ agayn̄ & went on̄ his
12 wayis mornand̄. Not-w*ith*-stondyng, at he wyste not, hurde-men̄ & plew-men̄ rescowid̄ his childer fro þis lyon̄ & þis wulfe, & þai war bothe nurisschid̄ & broght vp in þe next town̄. So Eustace wiste nevur what he moght do, & he become a mans hird-man̄, &
16 kepid̄ his catell̄ xv yere; and almighti God kepid̄ his wyfe. Than̄ þe Emp*er*our of Rome happend to be oppressid̄ w*ith* enmys, and he vmthoght hym̄ of þe nobylnes of þis Eustas, and he sent ij knyghtis to seke hym̄ in eu*er*e place; so þai happend to com̄ by hym̄ þurgh
20 þe feld̄ þ*er* he walkid̄, and þai askid̄ hym̄ if he war oght wer of a pylgram̄ at hight Placidus, & his ij sonys & his wife: and he said̄ he saw þai*m* noght. Neu*er*-þe-les he knew þai*m*, and he had þai*m* home vnto his maist*er* howse; and as he s*er*vid̄ þaim, be
24 dyvers tokens þai kend̄ hym̄ wele, & þai tuke knowlege vnto hym̄ and kissid̄ hym̄, & spirrid̄ hym̄ of his wyfe & his childer; and he told̄ þai*m* at his wife was taken̄ from̄ hym̄, & how his childer war dead̄. So þai broght hym̄ vnto þe Emp*er*our, and he resayvid̄ hym̄
28 w*ith* mekull̄ ioy and wurshup̄, & made hym̄ maist*er* of þe knyghtis as he was befor. And he fand̄ few knyght*is* þat war able vnto þe were, and he garte gadur to-gedur yong men̄ þ*at* wer able vnto chyvalrie, emang þe whilk was his ij sons broght; and þai plesid̄
32 hym̄ gretelie. So þurgh þe grace of God þai*m* happend̄ to hafe þe victorie of þ*er* enmys. And as God wold̄, þis ij yong men̄ war att hoste in þ*er* moder howse, and be knowlege þat ather of þai*m* told̄ other, how þai war takyn̄ fro wylde bestis, athir of þai*m* knew
36 other well̄ enogh; and þ*er* mod*er* þoght of þis in hur harte, bott

sho knew nothyng *per*off. So w*ith*-in a little while, when sho saw *þis* maist*er* of *þe* knyght*is*, sho knew hym well enogh & he hur; and sho askid hym of *þer* childer, & he told hur how *þai* war devowrid w*ith* wylde bestis. And *þan* sho told hym how *þies* 4 ij yong men had told hur, and he was passand fayn & sent for *þai*m & knew *þai*m wele enogh. And *þai* wer all passand fayn to-gedur, and thankid God. And afterward *þai* wer all m*ar*tyrd sam*en* for Goddis sake. 8

Exactor talliar*um* g*r*auit*er* punitur. Infra de gula.

CCCXII.

Exc*ommun*icacio. Exc*omm*unicatus[1] ab om*n*ib*us* debet evitari.

Jacobus de Vet*ri*aco tellis how som tyme in *þe* bisshopprik 12 of Lincoln *þer* was a smyth, and he dispysyd *þe* sentens of *þe* kurk; and *þai* cursid hym. So on a day he satt at meatt w*ith* o*þer* folk, and *þer* come in-to *þe* howse vnto *þai*m a swyne of Saynt Antons. And he tuke bread & keste vnto it, & said; "Now 16 sall itt appere whe*þer* *þis* Anton swyne will eatt of my bread *þat* am cursyd, or nay." And *þe* swyne smellid *þe* bread & wolde not eate it. And *þan* he bad one of his felous take *þe* same bread & giff it; and so he did, & yitt it wold not tuche it. And *þe* toder 20 *þat* satt aboute gaff it of *þer* bread, and onone *þe* swyne eate itt.

Exc*omm*unicatus[2] qua*n*tecu*m*q*ue* auc*tori*tatis eccle*s*iam int*r*are no*n* debet. Sup*r*a de adult*er*io.

CCCXIII.

Exc*ommun*icacio lata in viu*um* *eciam* post mortem 24 durat.

We rede in *þe* 'Legend of Saynt Benedicte' how on a tyme *þer* was ij wurthie nonnys in a monast*er*ie, and oft sithes, w*ith* *þer* vnthrifti

[1] MS. Exc*omm*inicatus. [2] MS. Exc*omm*inicatus.

language, hym̃ at had̃ rewle of þai*m* þai p*ro*voked̃ & stirrid̃ to be angrie and wrothe. And þis holie man̄ purseyvyd̃ þis, & gaff þai*m* a charge & said̃; "Amend̃, & correcte your tongis, or els
4 here I curse you." And þai wold̃ not amend̃ þai*m*; & wi*th*-in a little while after þai dyed̃, & was berid̃ in þe kurk̃. And þ*er* was ane vsage, þat eu*er*e day afor̃ mes, a dekeñ stude vp̃ & said̃; "He þat is curste, go his ways!" So þ*er* was a noryss of þairs þ*a*t
8 eu*er*-ilk day offerd̃ for þai*m*, & sho saw þai*m* rise oute of þ*er* gravis & go oute of þe kurk̃. And sho went & told̃ Saynt Benett; he tuke ane offrand̃ hym̃ selfe and gaff vnto þ*er* nuress; "Goo & offyr for þai*m* þis offrand̃, and fro hyne furth̃ þai sall̃ not be cursid̃."
12 And so sho did̃; and whe̅n̄ þe dekyñ cryed̃ as he was wunte to done, þai war neu*er* after sene go furth̃ of þe kurk̃.

Excom*m*unicacio non debet cito p*ro*ferri. Sup*r*a de absoluc̣ione.

CCCXIV.

16 Executoris n*e*cligencia qu*andoque* testatorem retinet in purgatorio.

Turpin*us* the Archebisshopp̃ tellis how som̃ tyme in þe felowshipp̃ of greatt Charles, þ*er* was a knyght þat happend̃ seke, & he
20 made his testament and̃ com*m*awndid̃ a cussyñ of his to take his hors, and he dyed̃, and sell̃ itt, & giff the pryce þ*er*-off vnto pure meñ & clerkis, to p*r*ay for hym̃. And whe̅n̄ he was dead̃ he sellid̃ a nod*er* hors & spendid̃ þe price þ*er*-of for hym̃ in meate
24 & drynk̃. And wi*th*-in xxx^{ti} dayes after, þis dead man̄ apperid̃ vnto hym̃ and sayd̃; "Be-cauce I gaff my gudis for the to deale for my sawle, & þ*o*u did not as I bad þe, þ*o*u sall̃ vnd*er*stand̃ þat all̃ my synnys er forgiffeñ me; bod becauce þ*o*u hase wi*th*-holdeñ
28 myne almos þis xxx^{ti} dayes, & lattyñ me be in purgatorie, þ*er*for̃ I latt þe wett, þat to-morñ sall̃ I be takeñ into paradice, & þ*o*u sal be putt in hell̃." And þe same day as he rade wi*th* his felows, & told̃ þai*m* all̃ þis cace, sodanly þ*er* began̄ a cry in þe ayre, as it

had bene of lyons, wulvis & beris; and sodanlie he was takeñ vpp̄ *with* fendis, & putt *þer* he was ordand' to be. And his felows went & soght hym̄; and his body was foñ dead' oppoñ a hy hill & revyñ in sonder, iiij day iorney from̄ þe place *þer* he was takeñ. 4

CCCXV.

Exemplu*m* bonu*m* plus monet q*u*am p*re*dicacio subtilis.

Saynt Bede tellis in 'Gestis Anglor*um*' how, wheñ Englond' was oute of þe belefe, þe pope sente in-to it to p*re*che a bisshop̄ þat 8 was a passyng suteli clerk, & a well-letterd'; and he vsid' so mekull soteltie & strange saying in his s*er*mons, þ*a*t his p*re*chyng owder litle p*r*ofettid' or noght. And þañ *þer* was sent a no*der* þat was les of co*n*nyng of l*ite*ratur þañ he was, & he vsid' talis & gude exsample 12 in his s*er*moñ; and he w*ith*[1]-in a while[2] conu*er*tyd'[3] nere-hand all Englond'.

Exemplo vni*us* debet alius edoceri. Infra de Iudice.

Exemplu*m* bonu*m* aliqu*ando* conu*er*tit pecc*at*orem. 16
Sup*r*a de Abb*a*te.

Exemplu*m* malu*m* multis nocet. Infra de monacho.

CCCXVI.

Exemplu*m* a meliori est sumendu*m*.

We rede in 'Vitis P*atru*m' how oñ a tyme *þer* was two, þat was 20 to say, a mañ, & a wom*ma*ñ his wyfe. And þe mañ was a holie mañ, bod he was infortunatt in werdlie[4] thyngis, to so mekull þat oñ þe day at he was berid' oñ, *þer* fell suche a wete and a rayñ, þat ij dayes af*ter* þai mott nott berie hym̄. And his wife was ane 24 ill liffer, bod scho was fortunatt; and wheñ þai war bothe dead, a dogh*ter* at þai had begañ to vmthynk hur whedur of *þer* lyvis sho wolde folow. So af*ter*-ward' hur happend to be in a trans,

[1] MS. *repeats*, w*ith*.
[2] MS. *has*, he, *again here*.
[3] MS. coneruertyd.
[4] MS. werlrdlie.

& hur thoght sho saw a fayr place & a merie; and *þer* hur þoght sho saw hur fadur, and sho hawsid' hym̄ and kyssyd hym̄, & besoght hym̄ at sho mott abyde *þer* stiłł w*ith* hym̄. & he said' nay, sho 4 mott nott; bott and sho led hur lyfe as he did', he said' sho suld com̄ thedur. And onone sho was removid' fro thens, & had vnto a noder place. And *þer* sho lukyd behynd' hur, & sho saw hur moder in ane horrible turment. And sho made sorow, & cryed on̄ hur 8 dogh*ter* & said'; "Dogh*ter*! Se what I suffer for myne vnclene lyfe!" And w*ith* þatt sho come agayn̄ vnto hur selfe, & thankid God of þat att sho had sene. And scho confermyd' to folow þe lyfe of hur fadur, and so sho did', and afterward' sho was a holie 12 wom*ma*n̄.

CCCXVII.

Facundia necessaria est clerico.

Valerius tellis how þat when̄ Demostenes moght not easylie bryng furth c*er*tayn̄ l*ett*res, he laburd' so agayn̄ a vice & ane 16 impediment in his mouthe, þat no man̄ myght speke fayrer þat at he wold' speke þan̄ he did'[1]. So on̄ a tyme hym̄ happend go vnto þe se-side, & *þer* he harde grete noyse & dusshyng of þe wawis to-gedur; and he gaff grete hede *þer*-to. And evur when̄ his[2] 20 mowthe was fułł of sentance & reson̄, he wolde speke mekułł, & be long in spekyng; and when̄ it was tome, þan̄ it was redie & as it had bene lowse.

Fallacia mulieris. Infra de muliere.
24 Falsitas testiu*m* nocet. Infra de testimonio.
Falsum iurans punitur. Inf*r*a de iuramento.

CCCXVIII.

Falsu*m* impositu*m* debet denudari.

We rede in 'Legenda S*anctorum* P*ro*thi *et* Iacincti,' how 28 Eugenia, þat was Philip̄ dogh*ter* þat was governer of Alexandria,

[1] The latter part of this tale differs from the Lat. MSS., which give the well-known version. [2] MS. he.

wold' not be wed' vnto a wurthi man þat wold' hafe had hur when sho was xv yere olde. And sho fled away and gatt hur mans clothyng, & fenyd at sho sulde be a man, & went vnto ane abbay & made hyr [1] a man of religion; and sho callid' hur selfe Eugenius. 4 And when þ*er* principall was dead, sho was made principall. So þ*er* was in Alexandria a wurthi wom*man*, a wedow, þat was passand' riche, and sho trustid' at he had bene a man, & fell in ane amorositie vnto hym, vnto so mekull at sho fenyd hur seke & sent 8 for hym, and said' sho wold' speke w*ith* hym. And when he was befor hur bed', & none was þ*er* bod þai*m* two, sho wold' hafe halsyd' & kyssyd' þis Eugenius, & told' hym þe matir, and desyrid' hym to hafe at do w*ith* hur. And he vgged' þ*er*-w*ith*, and wold' not consent 12 vnto hur, bod reprovid' hur & blamyd' hur for hur desyre. And' þan sho was ferd' at he sul' discure hur, and sho began to cry, and' said' at þis Eugenius wolde hafe ravisshid' hur. And all hur howsemeneya come and hard', and went & tolde þis Philipp, & bare 16 witnes þ*er*off. And þis wom*man* accusid' him als-so, als strongli as sho cuthe. And þan þis Eugeni*us* was broght befor þis Philipp to giff ane answer, & he suffyrd' mekull truble. And so at þe last, when he saw it wold' no bettyr be, he began to speke & 20 said'; "Now it is tyme to speke, ffor it is not right at a lichur putt a fals cryme vnto þe s*er*vand' of almiȝtty God; and þ*er*for, to declar þe treuth, I sall shew my selfe whatt I am." And w*ith* þ*at* þis Eugeni*us* w*ith* a knyfe cutt down all hur cote, & shewid' at sho was 24 a wom*man*, & sayd' vnto þis Philipp; "Forsuthe þou erte my fadur, and þi wyfe Elendia is my moder, and I am Eugenia your dogh*ter*." And when hur fadur & hur mod*er* hard þis, þai tuke hur in armys & kissid' hur. And þai & all þ*er* howsold' become 28 crestend', þat war haythen befor and vncristend'.

Falsitas punitur. Infra de honore.
Fama necligi no*n* debet. Sup*r*a de falso.
Fama aliqua*n*do p*er*ditur sine culpa. Inf*r*a de 32
Infamac*io*ne.

[1] MS. hym.

CCCXIX.

Fames multa mala cogit facere.

We rede in þe 'Cronicles' þat whem̃ Titus had vmsegid̃ Jerusalem ij yere, þer was such̃ a honger in þe cetie þat þe fathir fro þe som̃, & þe som̃ fro þe fadir, and þe husband̃ fro hys wife, and þe wife fro hur husband̃, not alonelie tuke meate oute of þer handis, bod also þai wold̃ refe it furth̃ of þer mowthis. And whem̃ þer meate faylid̃ þaim, þai dyed̃ so thik for hungre þat þai mot not suffre þer caryons lygg with-in þe cetie for stynke, bod þai keste þaim ouer þe wallis. And þam̃ Titus saw how þe dykis was fyllid̃ with carioñ, & at þe contre begam̃ to be corrupte with savur of þaim, þam̃ he made his prayers & said̃; "Lord̃! þou seis I do nott þis, þai do itt þer selfe." & þai had so mekull̃ honger emang þaim att þai eete þer shone & all̃ þing þat was made of leddur. So þer was emang þaim a riche huswiffe, and a wurthie, and all̃ hur gudis was takem̃ fro hur, & no thyng lefte hur þat sho might eate. And sho had no child̃ bod one; & þat sho slew, & sethid̃ þe tone halfe þerof. And onone as þe lurdans in þe cetie felid̃ savur of sodym̃ flessh̃, þai ram̃ in-to þe howse & askid̃ hur parte; & sho tuke þe toder parte & shewid̃ þaim & told̃ þaim how sho had done with hur awn̄ barn̄. And þai vggid̃ þer-with, & went þer ways. And so in þe secund̃ yere Ierusalem was yoldem̃ vpp̄, and xxx Iewis war sold̃ for one penye becauce þai solde Criste for xxx^{d}. And, as Iosephus tellis, lxxxxvij thowsand̃ war solde, and̃ xi C. M̃. was slaym̃ & perisshid̃ for hungre.

Fames terrenorum est insaciabilis. Infra de sacietate.
Fame temptantur ieiunantes. Supra de abstinencia.

CCCXX.

Familiaritas[1] eciam matris ad proprium filium nimis expressa est periculosa.

We rede in þe 'Meracles of Our̃ Ladie, Saynt Marie' how som tyme in Rome þer was a wurthie wommam̃, and scho had with hur

[1] MS. Familieritas.

husband' a son, and' þatt sho broght vpp passand' tendurlie, & luffid' it so wele þat, when he was a grete yong sprynhold', sho wold' kys hym & halsse hym & lat hym lig *with* hur as he had' bene a barn. So on a tyme when hur husband' was gone of pilg*r*amege 4 in-to a fer land', as hur son lay by hur he had at do *with* hur, and belife sho was *with* childe; & þan sho wex passand' hevy, & had grete sorow in hur harte, and sho fell to hur p*r*ayers as sho was wunte to do, & besoght God & our dere Ladie to helpe hur. So at 8 þe laste sho traveld'; & when þe barn was vnnethis born, sho slew it & ekid' syn vppon syn, & keste it in-to a sege. And þan þe fende had despite her-att, and þoght for to gar hur be destroyed', & made hym in habett like a clerk, and come afor þe iugges & þe 12 men of law, and desyrid' þai*m* to here hym, & he sulde tell þai*m* a huge m*er*vayle for any man to here, & a passand' cruell dede: "ffor such a wom*m*an, at ye trow is a passand' halie wom*m*an, is a passand' wikkid wom*m*an, & a crewell, & full of syn. For 16 sho conseyvid' a childe of hur awn son, & yit also when it was born, sho slew it & keste it into a sege." And þai had grete m*er*vell here-of, & said' þai trowid' it was not so. And he bad feche hur & examyn hur; "& in þe mene while make a fire, and if 20 sho grawnt or be co*n*victe þ*er*-in, latt kaste hur whik in þe fire & burn hur." And if sho wer nott, he bad' þai*m* take and burn hym. And sho was fechid' and broght befor þe iuggies & þe men of law; and þan þe iuge sayd' vnto hur; "Wom*m*an, we hafe her 24 a new p*ro*phett in Rome, & he, þuff all vs for-thynk it gretelie, hase accusid' þe in grete trispasis. And þ*er*for þ*o*u muste owder knowlege þi trispas, or els þ*o*u must excuse þe þ*er*off." And þan sho askid' of þe law a respecte, & had it grawntid'. & scho went 28 home & made grete sorow for hur trispas, and' went vnto a preste, & w*ith* hartlie cont*r*icion sho shrafe hur & told' hym all how sho had done. And he saw þ*at* scho wepid' & made grete sorow, & co*m*furthid' hur, and enioynyd' hur in penans to say bod one 32 pat*er* no*ster*. And he bad hur at sho sulde p*r*ay ha*r*telie vnto our dere Ladie to helpe hur. And so sho did', w*ith* grete deuocion. And so vppon þ*er* courte-day, sho was sent aft*er* agayn; & sho come [1]

[1] *After* come, n, *erased.*

onone w*ith* aſt hur houshold̄, & hur ſrendis w*ith* hur. And sho was sett in myddeste þe courte, at aſt men̄ might se hur; and þan̄ þe Iustis chargid̄ aſt to be pease, & said̄ vnto þis clerk at
4 accusid̄ hur; "Loo! her̄ is sho at þou hase accusid̄. Say now vnto hur & þou hase oght at say." And þis fend̄ beheld̄ þis wom*m*an̄, & had grete m*er*vayſt off hur, what sho sulde be. & þan̄ he said̄; "This is not þ*a*tt synner nor þ*a*t man-queller þat
8 I accusid̄; ffor þis is a holie wom*m*an̄, and Marie, þe moder of Criste, stondith̄ by hur & kepis hur." And þan̄ aſt þ*a*t evur was aboute had grete m*er*vayle, & lifted̄ vpp̄ þ*er* handis & saynyd̄ þai*m*. And þe fend̄ myght not suffre þis & vanysshid̄ away w*ith*
12 a grete reke and a stynkkand̄; and þus þis wom*m*an̄ was delyverd̄. *et c*^{o}.

CCCXXI.

Familiaritas mulieris eciam s*anct*is nocet.

We rede in 'Legenda S*anct*i Remigij' how þ*er* was one þat hight
16 Geneland*us*, & he was a wurthi man̄, & wed Saynt Re[*mi*]gius[1] sister dogh*ter* vnto his wife. And so be concelt of þis gude holie man̄ þai dep*a*rtid̄[2]; and þis Genelandus was made bisshopp̄ of Lugdun̄, and he was a gude clerk & a wurthi p*re*chur. And his
20 wife wold̄ oft sithis com̄ vnto hym̄ becauce of instruccion̄, & to here hym̄ p*re*che. And so att þe laste, be temptacion̄ sho conseyvid̄, & was w*ith* child̄ w*ith* hym̄; and when̄ þis child̄ was born̄, þis bisshopp̄, þe fadur þ*er*off, garte calt it Latro, becauce it was
24 getten̄ be stoltherie. Not-w*ith*-stondyng, becauce of suspicion̄, he suffred̄ his wife com̄ to hym̄ agayn̄ as sho did befor̄; and belife scho was w*ith* childe agayn̄. And when̄ þe childe was born̄, þe fadur garte calt it Vulpiculus. So at þe laste hym̄ repentid̄, and
28 went vnto Remigius, and shrafe hym̄ to hym̄ & knowlegid̄ his syn̄. And he closid̄ hym̄ vp̄ in a celt vij yere, & in þe mene while he gou*er*ned̄ his bisshopprik̄. And at þe vij yere end̄, ane angelt aperid̄ vnto þis Genelandus[3], & told̄ hym̄ at his syn̄ was forgyffyn̄

[1] MS. Saynt Regius.
[2] Lat. MSS. Et se religionis causa mutuo absoluissent.
[3] MS. Gelelandus.

hym̄, and bad hym̄ go furth̄, & opynd' þe dure and savid' þe seale hale at Saynt Remigius sett on̄ itt. And þan̄ þis Genelandus layd' hym̄ down̄ in þe dure opon̄ þe erth̄ in liknes of a cros, & said' vnto þe aungell; "And my Lord, almighti God Hym̄ selfe, com̄ vnto me 4 I will not away bod if my maist*er* Remigius at sparrid' me here com̄ & take me furth̄." And þan̄, be com*m*andment of þe angell, þis Remigius come vnto hym̄ & tuke hym̄ oute, & had hym̄ vnto Lugdon̄ & restorid' agayn̄ vnto his bisschopprik. And he was 8 a halie man̄ all his life-dayes after; and when̄ he dyed', þis Latro his elder son̄ was made bisshopp̄ af*ter* hym̄.

Familiaritas[1] ecia*m* mulieris sapientib*us* est p*eric*ulosa. Inf*r*a de m*u*liere. 12

CCCXXII.

Fatuitas. Fatuitat*em* causa humilitatis s*anc*ti similant aliqu*ando*.

Heraclides tellis how som̄ tyme þ*er* was in a monast*er*ie of nonnys a maydyn̄, and for Godd*is* luff sho made hur selfe evyn̄ as 16 a fule, & meke & buxhom̄ to eu*er*-ilk bodis com*m*andment; & sho made hur selfe so vile, & so grete ane vnd*er*lowte, þat ilkone vggid' w*ith* hur, to so mykell þat þai wold' not eate w*ith*[2] hur, bod ilkone strake hur & skornyd' hur: & evur sho tuke it in plesans. So sho 20 passid' neu*er* þe kichyn̄, bod bade þ*er*, & wasshid' dysshis & skowrid' pottys, and did' all man*er* of fowle labur. And sho satt neu*er* at meatt, bod held' hur selfe content w*ith* crombys & crustis þat war lefte at þe burd'; & þ*er*-w*ith* sho liffid', and sho war' nevur 24 shone nor hose, & sho had nothyng on̄ hur head' bod revyn̄ clothis, & raggid'. And sho was s*er*uyciable to eu*er*ilk creatur, and wold' do no bodye wrong, and what at evur was done vnto hur, þ*er* was none at hard' hur gruche þ*er*-w*ith*. So emang all þies, be þe com- 28 *m*awndment of ane aungell, Saynt Patryk, at was a holie man̄ & liffid' in wildrenes, come vnto þis same monast*er*ie, and callid' befor' hym̄ all þe nonnys & all þe susters of þe place, at he might

[1] MS. Familieritas. [2] MS. *repeats*, w*ith*.

se þai*m*, and sho come not: & þan̄ he said̄; "Ye er not att̄ here." And þai said̄; "Yis, fadur, we er att̄ here, outtakyn̄ one þ*at* is bod a fule." And he bad þai*m* catt̄ hur; and als sone as he saw
4 hur he knew in his spiritt þat sho was mor̄ halie þan̄ he. And he fett̄ down̄ on̄ his kneis befor̄ hur & said̄; "Sp*irit*uatt̄ moder! giff me þi blissyng!" And sho fett̄ down̄ on̄ kneis before hym̄ & said̄; "Nay, fathur, rathur þou sulde blis me." And w*ith* þ*at* þe susters
8 of þe howse had grete wonder, & said̄ vnto hym̄; "Fathir, suffer not þis eniorie, for sho is bod a fulle." And he said̄; "Nay, sho is wise, & ye er bod fules; ffor sho is bettyr þan̄ owder ye or I." And þan̄ att̄ þe susters fett̄ on̄ þ*er* kneis befor hur, & askyd̄ hur
12 forgifnes of wrangis & iniuries þat þai[1] had done vnto hir, ffor̄[2] scho forgiffes þai*m* ilkone w*ith* att̄ hur harte.

Feruor fidei laudabilis est. Infra de Martirio.

CCCXXIII.

Festinacio, licet aliqu*ando* nimia, tame*n* est bona[3].

16 Jacobus de Vet*ri*aco tellis how som̄ tyme þ*er* was a man̄ þat had a guse, & sho warpyd eu*er*-ilk day ane egg. And on a tyme he vmthoght þat he wold̄ hafe att̄ þies eggis at ons, & he slew his guse & oppend̄ hur, and he fand̄ bod one egg in hur. And
20 so for grete haste þat he had of þat at was for to com̄, he loste att̄. *et* c^{o}.

CCCXXIV.

Festinacio nimia ho*min*em retardat.

The same Jacobus tellis how, on̄ a tyme in France, þ*er* was
24 a grete meneya of men̄ rydand̄ in a carte. And agayn̄ evyn̄ þai ou*er*tuke Saynt Martyn̄ rydand vppon̄ ane ass, & þai askyd̄ hym̄ if þai myght com̄ w*ith* day vnto P*ar*iss. And he said̄; ya, & þai drafe bod playnlie & softelie. And þai gaff no hede vnto his

[1] MS. þai þa.
[2] The MS. *has a contraction sign above* ffor̄.
[3] Lat. MSS. Festinacio nimia non est bona.

wurde, & drafe faste, & garte þ*er* carte ryn̄ als faste as þe hors mot preke. So þai*m* happend breke þ*er* whele; & Saynt Martyn̄ went bod softelie & he come to P*a*rissh̄ at a gude howr, lang befor evyn̄, whar þai lefte behynd *with* þ*er* hastynes. 4

CCCXXV.

Fides trinitatis confirmatur p*er* mirac*ul*u*m*.

We rede how, on̄ a tyme, in þe Cetie of Nazarenc*is*[1], when̄ þe bisshopp̄ was at mes, he was war of iij clere droppis, all elike mekill[2], dropp̄ opon̄ þe altar; & þai flewid to-gedur & turnyd 8 into a p*re*cious stone. And he garte take þis stone & sett itt in myddeste of a cros of gold emang many other p*re*cious stonys; and onone as it was sett in, all þe other p*re*cious stonys fell oute. *et* c^{o}. 12

Fides corroborat*ur* p*er* eukaristia*m* p*ro*tegentem a co*m*bustione. Sup*r*a de Eukaristia.

Fides roboratur p*er* corporale sanguinolentu*m*. Sup*r*a de corporali. 16

Fides roboratur p*er* crucifixu*m* sang*u*inolentu*m*. Sup*r*a de c*r*ucifixo.

Fides roboratur p*er* eukaristia*m* in carne v*er*sam. S*upr*a de Eukaristia. 20

Fides fracta displicet Deo. Infra Iacobi.

Fides contra naturam aliquando subuenit. S*upr*a de Ap*osto*lis *et* August*ino*.

Fidelis est canis d*omi*no suo. Sup*r*a de dileccione. 24

CCCXXVI.

Fidelitatem racione inuidie multi deseru*n*t.

Justinus tellis in 'Gestis Alexandri' how at Alexander had a hy naturall witt aboue all other men̄, vnto so muche þat his

[1] Lat. MSS. in urbe Nasaten*se*. clarissimas, equal*es* magnitud*in*is.
[2] Latin MSS. vid*it* tres guttas

knyghtis had such a faith in hym̄, at als lang as he was present þai trustid̄ þat, & þai had bene vnarmyd̄, yit þer enmys sulde nott hafe ouer-commen̄ þaim, & at what peple at þai sulde feght with, 4 þai trustid̄ to our-com̄ þaim, & what cetie at þai vmsegid̄, þai trustid̄ to gett & wyn̄ itt. For þer was neuer enmy þat he faght with bod he ouer-come hym̄, nor neuer cetie þat he segid̄ bod he wan̄ it, nor neuer peple nor nacion̄ att he rase agayn̄ bod̄ 8 he had̄ þe ouer-hand̄ of þaim. And neuer-þe-les, at þe laste end̄, he was ouer-commen̄, & not in bateli be feghtyng with his enmys, bod [1] with gyle & dessayte of ane of his awn̄ knyghtis þat poysond̄ hym̄ with a drynk.

CCCXXVII.

12 Fidelis seruus corpus suum pro domino suo exponit.

Valerius tellis how som tyme þer was a man̄ þat hight Papulion̄ [2], and be chance be þe peple he was condempnyd vnto dead̄. And þer was knyghtis sent be þe law to punyssh hym̄ after þe decre. 16 And he had in his howse a servand̄ þat luffid̄ hym̄ hugelie wele, and when̄ he wiste at þies knyghtys war commen̄ to sla his maister, he did on̄ his maister clothyng, & putt on̄ his ryng on hys fynger, & put oute his maister at a postern̄, & went in-to his 20 maister chawmer hym̄ selfe. And onone þies knyghtis come & fand hym̄ in þe chawmer, and þai went he had bene Papulion̄ hym̄ selfe, & slew hym̄ in-stede of his maister. *et c*^{o}.

Fidelis amicus omnia sua exponit pro Amico. Supra 24 de Amicicia.

CCCXXVIII.

Fideiussor pro alio nullus fieri debet de facili.

We rede in 'Vitis Patrum' how som tyme þer was ane holie hermet, & on̄ a tyme hym̄ happend to be herberd̄ at a mason̄

[1] Lat. MSS. *sed* insidiis suorum et fraude civili.
[2] Lat. MSS. Papinion.

howse. And be *þer* com*m*onyng sam*en* at evyn̄, þis hermet fande wele þat þis mason̄ despendid' his adlyng, one p*ar*te in suche thyng as hym̄ nedyd', & a noder p*ar*te in almos-dede, and þe thrid' p*ar*te in h*er*beryng of pure folk. And here-for' þis h*er*mett, when̄ he come at home at his cell, made his p*r*ayer vnto God', and besoght Hym̄ at He wold' multiplie þis mason̄ gudis, becauce he spendid' þai*m* so wele. And þan̄ it was ansswerd' hym̄ in a vision̄, þat it wold' not be expedient vnto hym̄ þat he had mor' gude þan̄ he had. And þe h*er*mett said' yis, & said' at he wold' becom̄ his borgh̄. And vppon̄ þat it was grawntid' hym̄, vnto so mekull þat vpon̄ þe morn̄, as þis mason̄ was brekand' ane old' wall, he fand' a grete som̄ of golde stoppyd' in a hole. And he tuke it, & gaff our' his crafte, and went to cowrte in-to þe emp*er*our howshold'. And belife he was so grete w*ith* þe Emp*er*our at he was made a baillay; & þan̄ he was a grete oppresser of pure men̄. So it happend' þis h*er*mett in a vision̄ was taken̄ & led vnto þe dome; and *þer* he saw aungels compleyn̄ of þis mason̄. And it was ansswerd' þai*m* þat his borgh̄ suld' ansswer for hym̄; and þis h*er*mett was passand' ferd', and besoght our Ladie, Saynt Marie, to helpe hym̄. And scho gat grant at þis h*er*met sulde be sent vnto hym̄ to make hym̄ to amend' hym̄. And when̄ he come at hym̄ & told' hym̄ here-of, he sett lityll *þer*-by, & wold' not amend hym̄, nor speke a wurd' vnto þis h*er*mett, bod w*ith* his staff he bett þis h*er*mett all to clowtis. And þis h*er*mett was sorowfull & went home agayn̄ vnto his cell. And on̄ þe night after, he was ravisshid' agayn̄ vnto þe dome, and accusid' as he was befor', bod our Ladie, Saynt Marie, helpid' hym̄ wele. And w*ith*-in a little while after þis Emp*er*our dyed', & a noder was made in his steade, þat wold' hafe tane þis mason̄ & punysshid' hym̄ for his mys-gou*er*nans. And he fled, & all his gude was loste, vnto so mekle he was fayn̄ to turn̄ agayn̄ vnto his crafte, & do as he was wunte to do; & þan̄ he felid' at he had displesid' God', & amendid' hym̄ & devydid' his adlyng in-to werkis of charitie as he did befor'. *et* c⁹.

Filij par*um* curant de a*nim*ab*us* parentu*m* post mortem. Infra de morte.

Filij no*n* su*n*t maledicendi a parentib*us*. Infra de honore.

Filij p*ro*pt*er* deu*m* derelinq[*u*]unt parentes. Infra de visitacione.

CCCXXIX.

Filia diligent*er* debet custodiri.

Seutonius Ph*ilosoph*us tellis how þat Augustus Cesar garte ordand' so for a dogh*ter* & a sister dogh*ter* þat he had, þat he mott wunte þai*m* & make þai*m* p*er*fite in wirkyng of wull'; and he forbad þai*m* to speke any thyng bod opynlie, and dischargid' þai*m* þe co*m*pany & spekyng wi*th* of any strangiers. So it happend' a wurthi man Licrinius, for to com to þe Emp*er*our dogh*ter* & halsid' hur, & sho wolde speke no wurd' agayn. So aft*er*ward' it wald' tolde þe Emp*er*our, and he wrote vnto hym & said' at he had done hym a litle sober trispas, for als mikell as he come to haylse his dogh*ter* contrary vnto his com*m*andment.

Finem malu*m* qu*ando*qu*e* habent mali. Infra de sa*lut*are.

Fletus malus vel multiplex. Infra de lacrima.

Fornicacio. Fornicaria mulier infamat aliqu*ando* innocentes. Sup*r*a de accusacione. Et infra de infamia.

Fornicacionem com*m*ittu*n*t aliqui incaute se custodientes. Sup*r*a de Confidencia.

Fortitudo semp*er* est laudabil*is* in vtentib*us*[1] ea. Inf*r*a de milite.

Fortitudo animi. Infra de morte.

Forcior aliqu*ando* est vnus q*u*am plures. Sup*r*a de com*m*estione.

[1] Arund. MS. bene utentibus ea.

CCCXXX.

Fortes nimis sunt canes vt in alio lat*e*re.

Solinus tellis þat þ*er* er bred in Albanye hondis þat & þai be set at any maner of beste, þai will kiłł it & halde stiłł what at evur þai*m* happynd to mete. So whem̃ kyng Alexander went into Ynde, 4 þe kyng of Albany sent hym̃ ij of þies hundes, and þe tane of þai*m* wolde nowder luke om̃ swyne nor on bere, and he wald' eate no meat, in his kenełł þ*er* he lay. And kyng Alexand*er* garte lowse hym̃ & lete hym̃ go. And þe toder, evur whem̃ he was 8 com*m*andid' be þai*m* at folowid' hym̃, he wold' sla lyons or any other wylde beste. So þai lete hym̃ se ane olyfante, and he chasid' so þat he was werie; and at þe laste he pullid' hym̃ dowm̃ & killid' hym̃. 12

Fortuna est variabilis[1]. Infra de gl*o*riac*ione* *et* ordinacione.

CCCXXXI.

Francisci. De S*ancto* Francisco.

We rede how som tyme þ*er* was a wom*m*am̃ þat had a grete 16 deuocion̄ vnto Saynt Frawncis; so hur happend' to dye, and þe p*re*stis come & sang hur a dirige. So sodanlie sho spak vnto one of þe prestis at stude abowte hur, & said'; "Fadur, I wulde be shrevym̃; I was dead' & com*m*aundid' vnto a grevus p*re*som̃ 20 for a sym̃ þat I was neu*er* shrevym̃ of, þat I sałł now confess me off to the. Bod Saynt Frawncis p*r*ayed for me, at my saule mott com̃ agaym̃ vnto my bodye & confes þat sym̃, & so hafe forgyfnes þ*er*of."

[1] So Harl. MS. The Engl. MS. *has*, inenarrabilis.

And *þer* sho shrafe hur *þer*off, & tuke hur absolucion̄, & onone aft*er* sho swelt agayn̄.

Fraus. Fraudem debent om*n*es vitare. Infra de negociacione.

Fuga. Fugienda est turba. Infra de turba.

CCCXXXII.

Fur. Furis audacia magna est frequent*er*.

We rede in 'Libro de Dono Timoris' how þat a thefe come p*r*ivalie on̄ a nyght vnto a philosophur bed' *þer* he lay, & nemelie he drew at þe cou*er*lad' att lay on̄ hym̄, & wolde hafe stollen it away. And he felid' at one pullid' at itt, & put vp his hand' & drew it agayn̄. And w*ith*-in a while after, þis thief drew agayn̄, & he held'; and þus þai did' twice or thrice. And when̄ þai had long done so, þe philosophur spak vnto hym̄ & said'; "þou vnhappie man̄! Take þe cou*er*lad, & go þi wais *þer*-w*ith*, & latt me lygg in reste."

Fur videtur aliqu*ando* qu*ando* credit no*n* videri. Sup*r*a de deo.

CCCXXXIII.

Fures qu*ando*qu*e* associant se in furtis suis.

In a town̄ in Normundie þar standis a kurk w*ith*-oute þe town̄, vppon̄ a hytt; and ij thevis mett *þer* in ane evynyng, and þai made cou*n*and' at þe tane of þai*m* þat night sulde go stele a lambe, and þe tother sulde go stele nuttis. And he þat had' furste sped' sulde furste com̄ vnto þe kurk, & *þer* abide his felow in þe porch. And he þat stale þe nuttis was sped' belife, & come furste, & satt down̄ & abade his felow, & krakkid' nuttis in þe kurk-porche & ete þai*m*. So w*ith*-in nyght, late, þe clerk come to þe kurk to ryng curfur. And onone as he come in þe porche & harde

at one was þ*er*, & he trowed' it had bene þe Devull; and als faste as he cuthe he ran home vnto þe p*re*stis howse & was passand' ferd', & said' þe Devull was in þe kurk-porche. So þ*er* was in þe howse a halte man, & he scornyd' þe clerk, & said' þat he dughte nott. 4 So þ*er* was a noder yong strong felow, & þis halte man said' vnto hym, and he wolde bere hym to þe kurk in his nekk, he sulde go luke whether þe Devull war in þe kurk-porche or nay. And he said' yis. And þis halte crepyll was sett vpp in hys nek, & he 8 bare hym vnto þe kurk. And þis thief at was in þe kurk-porche saw a man com & a thyng in his nekk, & he trowed' it had bene his felow at had broght a lambe. And when he was nerehand' at þe porche dure, he cryed' vnto hym & sayd'; "Est ne crassus? 12 Is it not fatt?" And so þis yong felow at bere þis crippill hard' what he said', & ansswerd' agayn & said'; "Whethur he be fatt or lene I sall lefe it w*ith* the." And w*ith* þat he keste hym fro hym, & ran hame als faste as he cuthe. And þis cripyll 16 gadurd' his strenth vnto hym, & began at ryn home alsso. And yit he was furste at þe howse þan þe yong man at bar hym. And evur aft*er* he went on his fete þat stude not on þa*im* vij yere before. 20

Furis societas p*eric*ulosa est. Sup*ra* de Angelo *et* h*er*emita.

CCCXXXIV.

Fures possu*n*t dici multi p*r*incipes *et* p*r*elati.

Saynt Austyn tellis how þ*er* was a maist*er* of a ship þat hight 24 Dironides, & he was a grete robber be þe se; so on a tyme hym happend' to be taken & broght befor kyng Alexander. And kyng Alexander askid' hym whi he vsid' suche robburi w*ith* his shupp; and he ansswerd' agayn & said'; "Whi laburs þou to hafe d*omi*na- 28 cion of all þis werld', and I þat vsis bod' a little schup, I am callid' a thefe, and þou þat vsis to rob & refe w*ith* a grete navie of schuppis erte callid' ane Emp*er*our? And forsuthe, þou sall v*er*elie know, þat, & rightwusnes be removid' away, what er kyngisdoms? 32

Not els bod grete thyfte ; & what er little kyngdoms ? Not els bod little thifte. And þus, þou erte a grete thefe, & I am̃ bod a little thefe."

4 Fur*es* in p*r*esenti sepe puniuntur. Sup*r*a de agro.

CCCXXXV.

Furtum non potest celari.

We rede in 'Legenda S*ancti* Patricij' how som̃ tyme þ*er* was a mañ at stale his neghbur shepe, & ete it ; and þis mañ at aght
8 þis shepe come vnto Saynt Patryk, & told' hym̃ how a shepe was stolleñ from̃ hym̃ : & he chargid' oft sithis þat who som̃-evur had' it sulde bryng it agayn̄, and no mañ wolde grawnte it. So on̄ a haly day, when̄ all̄ þe peple was in þe kurk, Saynt Patrik spirrid'
12 & com*m*andid', in þe v*er*tue of Ie*s*u, at þis shepe sulde blete in his belie þat had etyn̄ itt, at all̄ men̄ might here. And so it did'; & þus þe thefe was knowen̄, & made amendis for his trispas. And all̄ o*þer* þat hard' eu*er* after was ferd' to stele.

CCCXXXVI.

16 Furtu*m* com*m*ittendo ecia*m* bruta se peccasse cognoscu*n*t.

Seu*er*ius [1] tellis how som̃ tyme þ*er* was ane h*er*mett þat dwelt in wyldernes, and eu*er*-ilk day, at meate tyme, þ*er* come vnto his yate
20 a sho-wulfe ; and' sho wulde neu*er* away or he gaff hur somwhatt at eate. So on̄ a day þis hermett was w*ith* a noder bruther of his in occupacion̄, & come not [2] home att meate-tyme of þe day. And þis wulfe come & fand' hym̃ not þ*er*, & was war of a litle bread'
24 in a wyndow, & sho brak in & tuke it, & eete it & went away. And when̄ þe h*er*mett come home, he fand' þe crombis of þe bread' at þe wyndow, & he demyd' who had takyn̄ it. And þis wulfe knew hur defaute, & wolde not com̃ at þis h*er*mett a sennett
28 afterwerd'. And when̄ þis h*er*met myssid' þis wulfe, at vsid' to com̃

[1] *For* Severus. [2] Not, *omitted and added above the line.*

daylie vnto hym̄, he made his prayer vnto God'; & þis wulfe come agayn̄ vppon̄ þe sennet day, bod sho stude of ferrom̄, & durste not com̄ nere hym̄. And sho layd' hur down̄ & held' down̄ hur head', as sho sul'd' aske hym̄ forgyfnes; and he tuke it for a confession̄, & 4 bad hur com̄ ner hym̄ boldly, & he sul'd' forgiff hur. & sho come to hym̄ & fell' down̄ on̄ kneis; & he forgaff hur, and' gaff hur als mekyll' to brede as he was wunte to giff hur. And fro thens furth evur after, scho come at tyme of þe day, and did' hur offes as 8 sho was wunt.

Furtum restituere[1] eciam bruta animalia compelluntur per oracionem. Infra de oracione.

CCCXXXVII.

Furtum eciam nimium[2] in purgatorio punitur. 12

Cesarius tellis how som̄ tyme *per* was a preste of þe Templer ordur, and when̄ he was a childe hym̄ happend' for to fall' seke, and he askid' for to be enoyntyd', and he was not. So hym̄[3] happend' to dy, & when his saule passid' furth of his bodye, he askid' helpe, and' 16 ane angell' come, & said' it was euyll' done att he dyed' with-oute enoyntment. So þis sawle was present before þe iuge, so þat þe child' saw hym̄ & was passand' angry agayn̄ hym̄. And þan̄ come þe devull', & accusid' þis childe, & said'; "Lord'! þis childe stale 20 ane halpeny from̄ his bruther-german̄, & nowder yit hedurtoward' did' penans þerfor', nor rewardid' itt agayn̄." And þan̄ owr' Lord' ansswerd' hym̄ agayn̄, & said'; "Wold' þou at I dampnyd' þis childe for suche a lityll' thyng? Bod þou sall' vnderstand' att my right- 24 wusnes is mengid' with mercie." And þan̄ prayed[4] for þis childe þe xxiiij seniores; and so þis childe was forgyffen̄ his tryspas. Neuer-þe-les, be þe commandment of our Lord', he was casten̄ in-to a byrnand' pitt, whar'-in he sufferd' so mekle payn̄, þat he cuthe not 28 afterward' tell' with his mouthe. And after þis he was drawen̄ oute of þe pitt, & þan̄ hym̄ thoght þat þe iuge shewid' hym̄ frendlie

[1] MS. sustenere. Lat. MSS. *as above.*
[2] Lat. MSS. minimum.
[3] *After* hym̄, hyn, *erased.*
[4] MS. prayer.

chere; and þañ he gaff a sentance þat his saule sulde be restoriđ agayñ vnto þe bodie, and so it was. & whenñ he come vnto hym̃ selfe, he toldđ alł att was abowte hym̃ how it hadđ happendđ hym̃;
4 and alł þat hardđ hym̃ had grete mervell here-off. And be signes þat þai fandđ of burnyng oponñ his bodie, þai knew at alł þat he saidđ was trew. *et* c⁹.

Gallus mortuus revixit[1]. Supra de blasfemia.
8 Galline intestina in bufonem[2] sunt versa. Infra de gula.

CCCXXXVIII.

Gaudium quandoque nocet corpori.

We rede in þe 'Storie of Apocryfattis[3]' of Titus and Ves-
12 pacyañ, how þat when Titus hardđ tełł þat his fadur Vespaciañ was made Emperour, he was strykyñ with such a ioy and a comfurth, þat he was shronkeñ alł his synowes to-ġedur in a lumpe, as it had bene with a crampe. And Iosephus hardđ tełł how
16 he was þus falleñ seke, & serchidđ þe cauce of his sekenes, & þe tyme at it tuke hym̃ in. And he conseyvidđ at he tuke it with a hertelie ioy and a comfurth þat he tuke whenñ he hardđ tełł of þe sublimacioñ of his fadur. And þañ he vmthoght how þat a
20 sekenes may be curidđ with þe contrarie, & he garte spur if þer wařđ any mañ þat Titus was wrothe with, or grevidđ agayñ, or þat he woldđ not suffer com̃ in his sight. And belyfe þai toldđ hym̃ of one[4]. And þañ he come to Titus & saydđ; "And þou desyre to be
24 hale, þou bus pardoñ & suffer alł þaim þat commys in-to þi presens with me." And Titus grawntidđ at he suldđ so do. And Iosephus garte sett a burdđ in þe chawmer anence his bedđ, and he garte Titus be sett att meatt at þe burdł-end, in a chayr, & he sett þis
28 servandđ, at he was so wrothe with, oñ his right handđ, & himselfe oñ his lefte handđ. And Titus saw at it was þis mañ at he was wrothe with, & remembredđ hym̃ how þat he mott say nothyng

[1] MS. reviuixit.
[2] MS. combustionem. Lat. MSS. in bufonem.
[3] Lat. MSS. Historia Apocriphi.
[4] Lat. MSS. *et* erat ibi seruus adeo Tito molestus, ut sine uehementi turbacione nulla tenus in ipsum respicere posset.

vnto hym̄; & he was so angred' & so trubbled' in his mynde, vnto so mekull, þat he þat w*ith* a cald' for ioy was shronken̄ to-gedur, þan̄ w*ith* a hete of angrynes hys synos rached' & lowsid'. & þus he gatt vp on̄ his fete, and was curid', & tuke hys[1] servand' vnto grace, & forgaff hym̄ his truspas; & evur after, fro thens furth̄, he luffid' þis Iosephus specialli befor' all oþ*er*.

Gaudiu*m* est aliqu*ando* causa mortis corporalis. Infra de morte et gu*er*acione.

Gaudia celi sup*er*ant om*n*em melodia*m*. Infra de nouicio.

Gaudent mali de malis. Infra de p*re*dicacione.

CCCXXXIX.

Germani Antissiodorens*is*.

We rede in his Legend' how þis Germanus was Duke of Normundye[2]; & aft*er*-ward' his wyfe, be þ*er* bother consent, was made a non̄, and he was made bisshopp̄ of Antissiodorens*is*; & þai delte all þ*er* gudis vnto pure folk. And he punysshid' so his bodi xxx^ti^ yere to-gedur', þat he neu*er* eate bread' of whete, nor potage, nor salte; nor dranke neu*er* wyne bot twyce in þe yere, att Yole & att Pach̄. And all oþ*er* tymys he drank watir & wyne to-gedur, and furste he wold' eatt ass*is* & fyne barlie bread'. And' nowder wynter nor somm*er* he ware no clothe bod hare, & aboue it a cote & a cowle; & þase wolde he neu*er* doff vnto þai war clene worn̄ away. And his bed was bod of sek-clothe & of hare, & he had no cod at his hede bod a stone, & he ware bod seldom̄ shone nor gyrdell aboute hym̄. And so & he do nott m*er*acles it is a grete m*er*vayle.

CCCXL.

Gl*or*iari siue gl*or*ia. Gl*or*iandum no*n* est de delicijs naturalib*us*.

Saynt Austyn̄ tellis how þat Alcibiades[3], þat was Socrates discipyll, was a passand' fayr' man̄ & a riche, & ane eloquent

[1] MS. hym̄. [2] *For* Burgundye. [3] MS. Abibiades.

speker; and here-in he had grete pride. And whem̃ Socrates purseyvid' þis, w*ith* his disputacions he p*rovid'* hym̃ bod a wriche & a naturall fule, so þat he garte hym̃ wepe for tene. And þam̃
4 Tullius said' þ*at* þ*er* sulde a myserie and a wrichidnes folow þe ioy att he had', & þat sulde be p*artid'* in-to ij fortuns. And ane sulde be[1] þat he had riches, favour, and witt at his awn̄ wyll. And a noder fortun sulde folow hym̃ after-ward', and þat sulde be
8 outelawrie, myserie & hatred' of þe contre; & at þe laste he sulde hafe a vylans dead'.

Gloriandu*m* no*n* est de virtutib*us*. Infra de iactantia.

CCCXLI.

Gloriandu*m* non est de dictis vel factis.

12 Valerius tellis þat whem̃ Sophocles wex ane alde mam̃, he sent a mam̃ of his, at he luffid' passand' wele, vnto a iustyng; and þ*er* he wam̃ þe victorie aboue all o*þer*. And whem̃ he hard' tell þ*er*off, he tuke so mekull comfurth & ioy vnto hym̃, þat evym̃ sodanlie he
16 fell dowm̃ & dyed'.

Glo*r*ia vana semp*er* est fugienda. Inf*r*a de vanitate.
Glo*r*ia vana oritur aliqu*ando* ex bonis op*er*ib*us*.
S*upr*a Barnardi.

CCCXLII.

20 Glo*r*ia mu*n*di paru*m* durat.

Esopus in 'Fabulis' tellis how þ*er* was a hors þat was arayed' w*ith* a brydyll of gold', & a gay saddyll, & he mett ane ass þat was ladym̃; & þ*is* ass made hym̃ no reue*r*ens, bod held' evym̃ furth his
24 way. So þis prowde hors was wrothe þ*er*-w*ith*, & said'; "Bod at I will not vex my selfe, els I sulde sla þe w*ith* my hynder fete, becauce þou wolde not voyde þe way, & giff me rowm̃ to pass by þe." And whem̃ þis ass hard' hym̃, sho made mekyll sorow.

[1] MS. *repeats*, & ane sulde be.

So w*ith*-in a little while after, þis hors, þat was so gaylie cled', was wayke & lene, & had a sare gallid' bakk̄; & þe ass mett hym̄ vnderneth̄ a carte, ledand' muke vnto þe felde : & þe ass was fayr & fatt. & þan̄ þe ass said' vnto hym̄; "Whar is now þi gay aray 4 at þou was so prowde of? Now blissid' be God', þou erte put to þe same occupacion̄ at I vse, & yit my bak is haler þan̄ þyne. & þ*er*for̄ now þi gay gere helpis þe nott⁹." *et* c⁹.

CCCXLIII.

Gracie agende su*n*t deo de om*n*ib*us* que videntur. 8

Helinandus[1] tellis how som tyme þ*er* was a freer, & he said he saw neu*er* þat þing bod he tuke a comfurth̄ w*ith* þe sight þ*er*off. And a noder askid' hym̄ what comfurth̄ he had' when̄ he saw a fowle tade? And' he said'; "yis, als oft sithes as I se a tade, 12 I vmbethynk me, & thankis God' þat gaf me so fayr a form̄, & so fayr a liknes as I hafe, lyke His awn̄ selfe, whar' þat He myght, and He had wald', hafe made me als fowle & als vglie as a tode is."

CCCXLIV.

Gregorij S*ancti*. 16

We rede how on̄ a tyme, when̄ Saynt Gregur was a chyld', our Lord' apperid' vnto hym̄, at his mod*er* yate, in liknes of a pure shipman̄, and askid' hym̄ his almos. & he had' bod' xd' in his purs, & he gaff hym̄ vjd' þ*er*off. And belife after, þe same day, he come 20 agayn̄, & askid' hym̄ mor̄; & þan̄ he gaff hym̄ þe toder iiijd'. And agayn̄ evyn̄ he come agayn̄, & askid' mor̄; & he had no thyng at giff hym̄, bod' a sylu*er* dissch̄ þatt his moder had giffen̄ hym̄ potage in, & þat he gaff hym̄. And he was fayn̄ þ*er*-of, & went 24 his wayes þ*er*w*ith*. And efterward', our Lord' lete hym̄ se be reuelacion̄, þat Hym̄ selfe was þat shipman̄ þat he gaff þat syluer dissh̄ vnto.

Gregorius antiphona*m* Regina celi p*r*imo cantari 28 audiu*i*t ab ang*e*lis. Inf*r*a de Maria.

[1] MS. Heliandus.

Gregorius Deu*m* hospicio recepit. Infra de hospitalitate.

Gregorius Traianu*m* ab inferis reuocauit. Infra de
4 or*atione*.

CCCXLV.

Gregorio celebranti angeli respondent.

On a tyme whem Saynt Gregur opon Pach day sang mes in Rome, in S*ancta* Maria Maiori, and sayd, "Pax D*omi*ni," *et* c^o^,
8 Aungels of our Lorde ansswerd hym and sayd; "Et cu*m* sp*iritu* tuo." And herefor þe pope at þat kurk ordand þe stacion vppon Pach day. And in witnes here-of, whem þe pope synges þ*er* on þat day and says, "Pax D*omi*ni," þ*er* ansswerd no body hym.

CCCXLVI.

12 Gula aliqu*ando* in pe*ccatu*m carnis innocentes inducit.

Petrus Damianus tellis how on a tyme as a monke bare fryed fruturs in-to þe fratur, he was prikkid w*ith* glotonny, and onone he
16 w*ith*drew one of þai*m*, & keste it in his mouthe, & ete it p*r*ivalie at none of his neghburs saw. And onone aft*er* he was strekym w*ith* a luste of his flessch, at he laburd hym selfe in such form as he did neu*er* befor, vnto so muche, at w*ith* his awn hand fretyng
20 he had a pollucion of his sede. And so aft*er* þe morsell at he stale, onone þe fende entird in-to hym.

Gula*m* refrenare expedit. Sup*r*a de Ep*iscop*o et Abb*a*te.

24 Gulosi cibu*m* sumu*n*t sine be*n*ediccione *et* puniu*n*tur. S*upr*a de be*n*ediccione.

CCCXLVII.

Gulosi in cibarijs vetitis[1] contra deum vtuntur.

Cesarius tellis how *þer* was som tyme a wurthie mañ þat hight Otto de Normu[*n*]borg*is*[2], *þat* made grevus accions ayeyns his neghburs; and sodanlie he was strekeñ w*ith* a grete sekenes, 4 and he had a passand' payñ *þer*-w*ith*, ffor alł lentreñ tyme he had such ane appetite to ete flessh, at he wold' not alonelie hold' hym̃ contente in etyng *þer*of hym̃ selfe, bod also he compellid' alł at was aboute hym̃ to do þe same. And wheñ he had done so alł þe 8 lentreñ, and Gude Fryday come, his meneya spakk vnto hym̃ & sayd'; "Sur, þis day is Gude Friday, & þe day of þe passioñ of our Lord', and þis day chr*ist*eñ meñ liffis in abstinence; & *þer*for it is not lefułł to eat flessh as þis day." And he ansswerd' agayñ 12 & sayd'; "This day I sałł ete fflessh as I hafe done hedirtoward'." And so he did'. And oñ þe Pach day it happend' m*er*valuslie w*ith* hym̃, for wheñ other trew crysteñ peple ete flessh, evyñ be þe dome of almighti God' he tuke such ane vgsomnes w*ith* flessh, þat 16 he mot not eate it, bod ete fyssh. & so he did' eu*er* whils he liffid' after.

CCCXLVIII.

Gule pe*ccatu*m q*u*am detestabile sit visibilit*er* deus ostendit. 20

Cesarius tellis how *þer* was som tyme monkes *þat* war prestis, and opoñ þe fastynggang evyñ þai satt etand' & drynkand' in a prest howse vnto mydnyght; and at mydnight þai satt stiłł & ete oñ as þai had nevur etyñ a morseł. And so wheñ cokk*is* 24 krew & þai war bowñ at ryse, þe gudemañ of þe howse sayd'; "Yit we wiłł not parte or we ete somwhatt." & he bad his servand' feche þai*m* a[3] heñ, "þe beste at þou fyndis sittand' next þe kokk, & sla hur & roste hur." And he went & fechid' hur, & slew 28 hur & skaldid' hur & oppend' hur. And wheñ he putt in his hand'

[1] MS. vetidis.
[2] Harl. MS. Normanburgis.
[3] *After* a, rostid', *erased.*

att draw hur, he went he had drawen furth att hur guttis, & he drew oute a gre[*te*] whik tade. And w*ith* þat he gaff a grete cry; and þai come att & luked' whatt hym ayled'. And he lete þai*m* se;
4 and when þai saw att þe hen-bowels was turnyd' in-to a whik tade, þai vnder-stude at þai had *ser*vid' þe Devull & displesid' God', & þai were att confusid' & went þ*er* ways. *et* c^o^.

CCCXLIX.

Gula impedit ho*min*em ne pe*nitenti*am sibi
8 iniu*n*ctam p*r*oficiat.

Cesarius tellis how þ*er* was on a tyme, in þe bisshoppryk of Colayn, a c*er*tan meneya of knyghtis þat was att grete were w*ith* a grete lord'. & þai gaderd' þai*m* sam*en* in-to a strang place &
12 h*ar*nessid' þai*m*, & tuke þe keyis & gaff þai*m* vnto ane of þ*er* servand*is*, att þai went had bene a trew man. And þis servand' went & agreid' w*ith* his maist*er*s enmys, & made þai[*m*] com at mydday, when þe knyghtis was on slepe; and he oppynd' þe yatis
16 & lete þai*m* com in, and gaff þai*m* his maist*er*s swerdis [1]. And þai come on þai*m* & slew þai*m*. So afterward' þis wrichid' traytur was co*m*puncte, & forthoght his dede; & he wente vnto þe pope & shrafe hym, and tuke his penance. And ofte sithes he brakk his
20 penance, and eu*er* he went vnto þe popis penytaw*n*ser agayn, & tolde hym. So on a tyme þe penitawncer wax wery on hym, and he askid' hym if þ*er* war any thyng þat hym selfe wold' grawnt to doo for penance. And he said', yis, he mott neu*er*
24 ete garlykk. And his confessur bad hym go home, & enionyd' hym for his penans þat he sulde neu*er* whils he liffid' eatt garlykk; & he grawntid' þ*er*to and went home. So on a tyme afterward', hym happend' com in-to a garth þ*er* garlykk grew, & he began to
28 hafe a liste to eatt þ*er*off, and he durste not negh itt. So on a noder tyme he come vnto þe same garth, & he had such a luste vnto þis garlykk, þat he brakk his penance & tuke þ*er*off, & ete it raw, þat befor' he myght nowder ete raw nor soden. And belife

[1] MS. swerders.

after hym̄ for[1]-thoght itt, & went vnto þe penytawnser & told' hym̄; & he *with* grete indignacion̄ putt hym̄ from̄ hym̄, & wold' enioyn̄ hym̄ no mor̄ penans, bod reprovid' hym̄.

CCCL.

Gula religiosos aliqu*ando* decipit.

Cesarius tellis how som̄ tyme þ*er* was a monk of Ceustus ordur, and hym̄ happend' be made a bisshopp̄, and afterward' a cardinall. So on̄ a tyme hym̄ happend' to ride, & emang all þe felaship̄ þat was *with* hym̄ he spak vnto a monk þat was bod lightlie letterd', & said'; "Tell vs now som̄ gude wurd' or som̄ gude tale as we ride." And he excusid' hym̄ faste, & said' he cuthe nott; & be no mene cuthe he gytt excusid'. So at þe laste he began̄ att tell, & said' vnto þis cardynall; "When we shall be dead' & broght into paradice, þan̄ sall Saynt Benett com̄ & take vs in, þ*at* er cullid' w*ith* grete ioy & myrth. And þan̄ he sall speke vnto þe, þat is a bisshop̄ & a cardynall, & say, 'Whatt erte þ*ou*?' And þ*ou* sall answer agayn̄ & say, 'ffathur, I am̄ a monke of Ceustus ordur.' And he [sall say][2], 'Nay, þ*at* erte þ*ou* nott; ffor a monke is nott so gaylie arayed' as þ*ou* erte.' And þan̄ þ*ou* sall alege many thyng*is* for þe. And þan̄ sall Saynt Benett giff a sentance, & bid' þe porters oppyn̄ þi bodye & luke what at þai fynd' þ*er*-in; 'and if ye fynd' þar cale & peas & benys, & no noder meatt, latt hym̄ com̄ in w*ith* þe monkis: & if ye fynde þ*er*in grete ffissh, or delicatt meatis, lat hym̄ stand þ*er*oute.' What may þ*ou* þan̄ say, þat now faris so wele, and we far̄ so ill?" So þis Cardinall smylid', & commendid' hym̄ for his gude tale.

CCCLI.

Gulosi in morte a demone degluciuntur.

Saynt Gregor̄ tellis of a monk þat hight Theodorus, þ*at* eu*er* fenyd' hym̄ as he had liffid in grete abstinens, & in p*ri*uatie be hym̄ selfe, he wold' evur eate when̄ hym̄ liste. So hym̄ happend' to fall

[1] for, *omitted and added above the line.* [2] MS. said.

seke, & was bowñ at dye. And sodanlie he begañ to cry, & sayd' þat þe devull in liknes of a dragoñ swalod' hym hand' & fute, & put his hede in his mouthe, and swelud' his sawle. And evyñ in þis
4 saying he deyid'.

Habitus religionis aliqu*ando* a deo inuenitur. S*upr*a Dom*ini*ci.

Habitus monachalis apostate cont*r*ito morienti *eciam*
8 post mortem a deo redditur. Sup*r*a de apostatis *et* inf*r*a de volu*n*tate.

CCCLII.

Hereticus recipiscens a co*m*bustione lib*er*atur.

Cesarius tellis þat in þe cetie of Attrabicens oñ a tyme þ*er* was
12 takyñ many h*er*etik*is*; and for drede of dead þai forsuke þ*er* fals title. And þai will prufe þai*m* w*ith* a hate burnyng yrñ, & þai þat war fou*n* giltie war burnyd'. And emang*is* þai*m* þ*er* was a wurthi clerk, and þe bisshopp entretid' hym to lefe his h*er*esie,
16 and do penans þ*er*for'. And he ansswerd' agayñ & sayd', he knew wele he had errid', bod it was to late to do penaunce. And þe bisshop ansswerd' hym agayñ & said', þat v*er*ray penans was neu*er* done ou*er* late. So þai callid' a preste, & he confessid' hym of
20 all hys synys; & þe hate yrñ was in his hand', and be þe v*er*tue of confessioñ, all þe hete of þe yrñ vanysshid' away, & þ*er* it had burnyd' hym, sodanlie it helid' agayñ. And þañ þai broght hym befor' þe iuge, & tolde hym þe matir, & lete hym se how his hand'
24 was byrnyd' & sodanlie in his confessioñ helid' agayñ. And þus he was savid', and all þe toder war dampned'.

CCCLIII.

Hereticus p*er* contricionem a pena lib*er*atur, et recidiuus ecia*m* in pena*m* relabitur.

28 Cesarius tellis þat in þe cetie of Argentyne þ*er* was ane h*er*etike, *a*t was purseyvud' be burnyng w*ith* a hate yrñ; bod he renayid'

& shrafe hym̄, & tuke his penance. And whem̄ he had done, his wyfe chiddid̄ hym̄ & said̄; "O þou vnhappye man̄! Whatt hase þou done? For þou sulde titter hafe putt þi bodie in a hondreth̄ fyris, þan̄ for to recede away fro so provid̄ a faithe." And so 4 be fals cownceli̇ of his wife, he turnyd̄ agayn̄ vnto his fals error þat he was in befor̄. And onone he was taken̄, & þe hate yrn̄ layd̄ in his hand̄, and it burnyd̄ hym̄, & his wife was burnyd̄ also hir hand*is*, evyn̄ vnto þe hard̄ bonys. And þan̄ þai war lattyn̄ go, 8 & þar̄ handis war so sore at þai might not forbere crying; & þai durst not cry in þe cetie for purseyvyng, & þai went vnto þe wuddis. & *þer* þai war so turment *with* *þer* burnyng, at þai cryed̄ and yowlid̄ as þai had bene wulvis, vnto so mekuli̇, at þai of 12 þe cetie fand̄ þai*m* & broght þai*m* home, & keste þai*m* bothe in a grete fyre. And̄ onone þai war burnyd̄ vpp̄ vnto verray assh̄.

Hereticus p*reter*mittens forma*m* no*n* baptizat. Sup*ra* de baptismo. 16

Herodis Agrippe. Supra de Augurrio.

Herodis nequicia. Infra de nequicia.

CCCLIV.

Hillarij. De vita eius.

We rede in his Legend̄, how þat a pope þat hight Leo was 20 dampnid̄ of he*re*sye, and he gadurd̄ sam*en* to a cownceli̇ ali̇ þe bisshopp̄[*is*]. And þis Hillarius come to þis cownceli̇ vncallid̄; and þe pope hard̄ teli̇ att he come, & warnyd̄ at no man̄ sulde rise nor giff hym̄ rowme. And whem̄ he come in, þe pope said̄ vnto hym̄; 24 "þou erte Hillarie & a Frawnche man̄!" And he ansswerd̄ agayn̄ & said̄; "I am̄ no Franche man̄, bod I am̄ bisshop̄ of France." And þe pope ansswerd̄ agayn̄ & said̄; "And I am̄ Leo, þe pope, and a iustis." And Hillarius ansswerd̄ hym̄ agayn̄ & sayd̄; 28 "Thuff ali̇ þou be Leo, yitt þou erte noght of þe trybe of Iuda; & þuff ali̇ þou be a iustis, yitt þou sittis noȝt in þe seate of magestie." Than̄ þe pope wex wrothe, & said̄; "Bide a while

vnto I com̄ agayn̄, and I sall̄ giff þe att þou adlis." And w*ith* þat he rase & went his ways. And Hillarius sayde; "And þou com̄ not agayn̄, who shall̄ answer for the?" And he answerd' agayn̄ &
4 sayd'; "Dowte not I sall̄ com̄ agayn̄ onone, and meke all̄ þi pride." And he went vnto a seage, & sett hym̄ down̄ þ*er*-on̄ to ease hym̄. And þ*er* he fell̄ in-to suche a flux, þat all̄ his bowels ran̄ oute att his hynderhend'. And þ*er* he deyed' in grete myserie. And in þe
8 mean̄ while þis Hillarius saw att no man̄ rase vnto hym̄, and mekelie he sett hym̄ down̄ opon̄ þe erthe & sayde; "D*omi*ni est terra," *et* c^9^. And onone, þurgh̄ þe ordinance of allmighti God', þe erthe att he satt oppon̄ rase vpp̄ als hy as þe toder
12 bisshoppis satt att was aboute hym̄. And þan̄ come tythand*is* at þe pope was myserablie dead'. And þan̄ þis Hillarie rase, & confermyd' all̄ þies bisshoppis in þe trew fayth̄. & þan̄ he wente home agayn̄ in-to his awn̄ bisshoprykk.

CCCLV.

16 Hirundo singulis annis eadem loca repetit.

Cesarius tellis how[1] som̄ tyme þ*er* was a husband'-man̄, þat had bygand' in his howse eu*er*-ilk yere many swalows. So at tyme of þe yere when̄ þai wer bown̄ att goo, he tuke ane of þe old'
20 swalows, & he wrate a bill̄ w*ith* þir wurdis þ*er*-in; "O Irundo[2]! vbi habitas in yeme?" & he band' it vnto þe fute þ*er*-of, & lete hur goo; for he knew be exp*er*iens þat sho wold' com̄ agayn̄ þe nexte yere. And so sho flow hur wais w*ith* other in-to þe lande of Asie;
24 & þ*er* sho biggid' in a howse all̄ wynter. And so þis gude man̄ of þe howse on̄ a tyme beheld' hur. And he tuke þis burd', & lowsid' þe bill̄, & lukid' whatt was þ*er*-in; & he tuke it away, & wrate a noder of þies wurdis; "In Asia, in domo Petri." & he knytt it
28 vnto hur fute, and lete hur go. And sho come agayn̄ att somm*er* vnto þis husband' howse, wh̄ar' sho had bred befor'; & he tuke hur & lowsid' þis bill̄, & redd it. & he told' þe storie þ*er*-of vnto many men̄, evyn̄ as it had bene a m*er*acle.

[1] MS. hom̄. [2] MS. Irunde.

CCCLVI.

Histrionib*us* nichil est dandu*m*.

We rede in 'Gestis Francor*um*' how Philypp̄, at som tyme was kyng of France, on̄ a tyme when̄ he saw mynstrallis & iogullurs hafe gay clothyng & grete giftis giffen̄ þai*m* oute of courte; and he promysid' w*ith* all̄ his harte, þat als lang as he liffid', þ*er* sulde no mynstrall̄ were no clothe at langed' vnto his bakk̄. For, he said', hym̄ had levur clethe Criste þ*er*-w*ith*, or pure men̄, þan̄ for to giff þai*m* to mynstrallis. "For," he said', "it was no nod*er* to giff to mynstrals bod for to offyr to fendis."

CCCLVII.

Histriones aliquando maliciose se vindicant.

Iacobus de Vet*ri*aco tellis how som̄ tyme þ*er* was ane abbott of Ceustus ordur; and when̄ he was a monke, he was a passand hard' man̄, & a sparand'. So hym̄ happynd' be made hostelerr̄, to kepe gestis in þ*er* ostrie, aforr̄ he was made abbott. So on̄ a tyme þ*er* come vnto þis abbay on̄ a day a mynstrall̄, & was sett in þe ostrie att dyner. And þis monke servid' hym̄ of passand' gray bread', & thyn[1] potage, & a little salte; & he had no drynk bod watir. & at evyn̄ he was layd' in a uyll̄ bedd', & a hard'. And opon̄ þe morn̄ þis mynstrall̄ was ill̄ plesid', & vmthoght hym̄ how þatt he mott venge hym̄ on̄ þis monke at had servid' hym̄ so evull̄. So as he went furth of his chamber þ*er* he lay, hym̄ happend' to mete w*ith* þe abbot, and þis mynstrall̄ come vnto hym̄ & haylsid' hym̄, and said'; "My lord', I thanke you & your wurthie covent of grete cherr̄ at I hafe had here, & of grete coste þat I hafe taken̄ of you; ffor yone gude lib*er*all̄ monke, your hostley, servid' me yistrevyn̄ at my supper wurthelie, w*ith* many dyvers costious mece of ffissh̄, & I drank̄ passand' gude wyne. And now, when̄ at I went, he gaff me a payr̄ of new butis, & a gude payr of new knyvis, and a poynt to hym̄ þai*m* w*ith*."

[1] MS. thyng.

And whem̃ þe abbott had hard' þis, onone he went vnto þe closter, & callid' þis monke befor' att[1] his covent, & betid' hym̃ grevuslie here-for', & putt hym̃ furth̃ of his offes for þis mynstrall saying, þuf
4 all he war not wurthi.

CCCLVIII.

Histriones non sunt accusandi.

Valerius tellis how on̄ a tyme þe cetie of Massalience[2] wold' suffer no mynstrall com̄ w*ith*-in it, & if any happend' at com̄,
8 þai wold' reprufe hym̃. So þ*er* was a philosophur, & he reprovid' þai*m* of þe cetie þ*er*-of, & tolde þai*m* þat þai sulde w*ith*-in a while hafe war mynstralls þan̄ þai war. And so it happend' w*ith*-in a while aft*er*, þe cetie was evyn̄ full of com*m*on̄ wom*m*en̄; and
12 þan̄ þai purseyvid' at it was trew at he told' þai*m*.

Homagiu*m* f*actu*m est Diabolo. S*upr*a de ambicione, iij. *et* de amore. iij.

Honestas est morib*us* servanda. S*upr*a de amicicia.
16 iiij[a]. *et* c[o].

CCCLIX.

Honore*m* parentib*us* no*n* exhibentes puniuntur.

Cesarius tellis how som tyme þ*er* was a yong man̄ þat hight Henrye, & his moder was a wedow & a riche wom*m*on̄. So þis
20 yong man̄ on̄ a tyme keste hym̃ to begile his moder, & sayd' vnto hur; "Gyff me all þi gudis, at þurgh̃ name of þai*m* I may richelie be marid' & gett a gude wyfe; and þ*o*u sall hafe þai*m* agayn̄ whem̃ I am̃ marid'. And in þe mene while I sall honestelie p*r*ovide for
24 þe." And sho g*r*antid' to hym̃, & gaff hym̃ it. So belyfe aft*er* he was wedd', and w*ith*-in a while aft*er* he was wed', hys wyfe garte hym̃ putt hur oute; & so sho had nothyng bod att sho beggid' hur meatt, & evur whem̃ sho come & co*m*pleynyd' hur vnto hym̃, he

[1] MS. *repeats*, att.

[2] Lat. MSS. Civitas Massiliens*is*.

sparrid' his eris & wold' not here hur. So on a day he & his wife
satt at meat to-gedur and his mod*er* come vnto his dure & knokkid',
& askid' meatt for Goddis sake. And he said'; "Lo! yonder is þe
devull at cryes at þe dure!" And his moder come in & besoght 4
hym to hafe m*er*cie of hur & giff hur som meatt; & he flate w*ith*
hur as he had bene wude. So at þe laste he bad a childe go feche
þe reu*er*sion of a pulett þat was sett in a kiste, & giff hir it.
& þe childe went & lifte vp þe kiste lid', & whar þe pullett was on 8
þe platir he fand' nothyng bod a wrethyn serpent; & he was ferd',
& told' his maist*er* what he saw. And þan he sente a mayden
& bad hur go feche it, & sho come agayn & was ill flayed', & told'
hym at sho had sene þe same. And he rase vp in a wreth hym 12
selfe, & sayd'; "& þe devull lig on þe dubbler, I sall go feche
hym." & he liftid' vp þe kiste lid' & stowpyd' vp to take þe platir.
& þe serpent clappid' aboute his throte, & dubbled' evyn aboute his
nekk; & evur as he eatt, sho ete; and ay þe more at þai laburd' to 16
gett hur lowse, þe faster clave sho, vnto so mekull at his vesage
was so bolnyd' at his ene fell oute on his chek*is*. & so he liffid'
xiij yere & more, blynd', & alway þis s*er*pent aboute his nekk.
And he was carid' vnto dyvers placis of pylg*r*amege, & cuthe gett 20
no bute. And his moder at þe laste hadd' co*m*paciens of his payn
& forgaff hym, & þan he dyed'.

Honoratur qui facit quod debet s*i*ne accepc*io*ne
p*er*sone. Sup*r*a Amb*r*osij. ij°. 24

CCCLX.

Honorandi su*n*t parentes in secreto, sed non in pub*li*co.

Helinandus[1] tellis of ane þat hight Taurus, þat was rewler of þe
cetie of Athenys. So on a tyme þe p*r*ince of Crete come vnto 28
Athenys, & broght w*ith* hym his son & his ayre. And þis Taurus
desyrid' þai*m* to com dyne w*ith* hym, & so þai did'. & he bad' þe

[1] MS. Heliandus.

fadur sytt hym̄ dowñ, and þe fadur bad his soñ sit dowñ furste, for cauce at he had a gou*er*nans & a maist*er*shup̄ of þe pepull at Rome. And þañ Taurus sayed vnto þe p*r*ince; "Sit þou furste
4 dowñ befor̄ þi soñ vnto we examyñ þe cauce, whethir is wurthi to sit aboue att the table, þe fathur or þe soñ." And when̄ he was sett, þai sett a chayr þañ for his soñ. And þañ Taurus sayd to þai*m* at satt abowte; "In oppen̄ placis, & þ*er* þe soñ hathe
8 a reule, or a maist*er*shup̄, or a gou*er*nans abowñ þe fadur, þ*er* it is semand þat þe fathur suffer þe soñ to hafe a p*r*ioritie. Bod att home, or in o*þer* p*r*iva placis, or in gude felowshup̄ whar̄ þai walk sam*en*, or etis sam*en* or sittis sam*en*, þ*er* suld all publicall
12 honor and wurshup̄ sese betwix þe fadur & þe soñ, & þ*er* suld naturall curtasy & honor be kepid: þat is to say, þar̄ þe soñ suld wurshup̄ þe fadur or þe mother, & lett for no thyng."

Honorande sunt reliquie s*anct*or*um*. Infra de
16 reliquijs.

Honore exhibito cor h*omin*is eleuatur *et* sup*er*bit. Sup*r*a de augurrio.

Honorandi su*n*t s*ancti* in cantu s*ecundu*m m*er*ita
20 sua. Infra Thome martiris.

CCCLXI.

[1] Honorant se mutuo [2] s*ancti*.

We rede in þe 'Life of þe H*er*mett Saynt Paule' how oñ a tyme Saynt Antoñ come to luke how he did, & he resayvid hym̄
24 wurshupfullie. So at tyme of day when̄ þai suld go to meatt, a raven̄ come & broght hym̄ ij smale lavis. And Saynt Antoñ had m*er*vell here-of; and þañ Saynt Paule sayd vnto hym̄; "Almighti God eu*er*-ilk day hase s*er*vid me þus, and þis day
28 He dubbles itt for þi sake." And þañ betwix þai*m* þ*er* was a meke

[1] This heading has been transposed from Tale CCCLXII, and the heading of Tale CCCLXI to CCCLXII; Saint Martin is the 'hospes' of Antisiodorens in the Lat. MSS., which, however, follow the same order of headings as that of the Eng. MS.

[2] MS. nutuo.

stryfe whethur of þai*m* sulď blis þe brede; and Paule baď his oste do it, & he bad hym̄ do itt. So at þe laste þai put bothe þ*er* handis þ*er*to & did it to-gedur; and' þan̄ þai partiď þe brede evyn̄ betwix þai*m*. 4

CCCLXII.

Honorandi su*n*t hospites. *et* c⁹.

We rede how on̄ a tyme when̄ þe Normond*is* destroyiď France, the bodie of Saynt M*ar*tyn̄ was translatt vnto þe cetie of Antysiodorence; and þ*er*, for grete m*er*vals & m*er*acles at it diď, þ*er* was 8 grete offrand' made therto. So þ*er* fell a grete debate be-twix þe men̄ off Turans[1] & of Antisiodorens, for skiftyyng of þis money betwix þai*m*. So þai made a cou*n*and', at þai sulď take a lepre man̄ & lay hym̄ all nyght betwix þe bonys of Saynt⁹ M*ar*tyn̄ 12 & Saynt German̄, at luke be v*er*tue of whe*þer* of þai*m* he was curyď, & þai to hafe þe money; and so þai diď. & on̄ þe morn̄, when̄ þai come & lukiď hym̄, þat side at was next Saynt Martyn̄ was curiď & hale, & þe tother syde was lepre; & þan̄ þai turnyď 16 & layď þe sare syde to Saynt M*ar*tynwarď, & þe hale syde vnto Saynt⁹ German̄warď. And on̄ þe to*þer* morn̄ he was hale ou*er* all his bodie. And þus þe men̄ of Turence had þe offrand'.

Honorare se mutuo deb*e*nt om*n*es eiusdem status. 20
Infra de Reue*r*encia.

CCCLXIII.

Honorare. Horas canonicas n*e*cligent*er* dicentes puniu*n*tur.

Cesarius tellis how þat in ane abbay of Saynt Saluaturs, of 24 Ceustus ordur, þ*er* dyeď a damysell of þe age of x yere or mor. So opon̄ a day when̄ all þe covent of þe nonnys stude in þe where at

[1] St. Martin's body had been translated from Tours; St. German's remains were at Antisiodorens = Auxerre.

þer serves, sho come vp̄ in-to þe where & lowtid̄ up̄ vnto þe altar; & þan̄ sho went vnto þe place *þer* sho was wunte to sytt in, & bade *þer* still to sho had said̄ evynsang & com*m*endacion̄ of our̄ Ladie.
4 And att þe colett sho bowed down̄ vnto þe erthe, & when̄ it was done sho went hur wayis. So *þer* was a noder damysell of þe same age, þat hight M*ar*grett, þat satt next hur; & sho saw hur & teld̄ *þer* abbatis all at sho had sene, & [*t*]he Abbatis bad hur þat,
8 & scho come agayn̄ on̄ þe nexte day, sho sul̄d̄ aske hur how it stude w*ith* hur. And on̄ þe morn̄, at þe same howr̄, sho come agayn̄, and þan̄ þis M*ar*grett sayd̄ vnto hur; "Gude suster Geretrude, fro whens come þou, & what duse þou now here at
12 vs when̄ þou erte deade?" And sho ansswerd̄ agayn̄ & sayd̄; "Sust*er*, I come hedur to make satisfaccion̄, for I rownyd̄ oft sithis w*ith* þe in þe where in s*er*ves-tyme, & said̄ not oute þe wurdis full. And *þer*for̄, in the same place *þer* I truspasid̄, am̄
16 I com*m*anddid̄ to come & make a sethe. And *þer*-for̄ be þou war of rownyng in þe where, at þou suffer not þe same payn̄ when̄ þou erte deade." And opon̄ þe iiij day sho said̄; "Suster, now I trow þat I hafe fulfillid̄ my penance, & fro hyne furthe þou sall se me
20 no mor̄." And þus sho was had vnto hevyn̄ w*ith* aungell-sang. *et* c⁹.

Hore non su*n*t p*rete*rmittende. Sup*r*a Augustini. ij.

CCCLXIV.

Horas b*ea*te Marie Virginis deuote dicentib*us*
24 apparebit in hora mortis. *et* c⁹.

Cesarius tellis how þat in Spayn̄, in ane abbay of þe ordur of Ceustus, was *þer* a yong monk þat was passand̄ devowte in saying of our̄ Ladie s*er*ves & hur howres, vnto so mekull þat
28 not alonelie att eu*er*-ilk vers, bod at eu*er*-ilk wurd̄ at he said̄, he had mynde of hur; and þis he vsid̄ many day w*ith* grete labur. And when̄ he had̄ vsid̄ þis xvj yere, hym̄ happend̄ fall seke and drew to deadward̄. And a bruther of his askid̄ hym̄ how he did̄,

and he said', wele, and' told' hym̄ þat our Lady Saynt Marie had visett hym̄ & tolde hym̄ þat he sulde dye opon̄ þe vij day after þatt, and go vnto hevyn̄. And he told' hym̄ þat our Lady sayd' vnto hym̄, þat for gude serves & trew at he had done hur, sho 4 sulde do vnto hym̄ þat sho did neuer vnto no noder. And with þat sho tuke hym̄ abowte þe nekk and kissid' hym̄. And on̄ þe vij day, as he told' þaim, he deyid', & passid' vnto God' with a grete sang of angels. *et* c⁹. 8

CCCLXV.

Hospitalitas libenter exhiberi debet, quia quandoque Christus in ea recipitur.

Saynt Gregur tellis how som̄ tyme þer was a husband'-man̄ whilk þat vsid', & att his howse-meneya, gretelie to herbar pure 12 folk; and he vsid' ilk day to hafe att his burde owder pylgrams or pure men̄. So on̄ a day þer was a pylgram̄ emang þe pure men̄, and so as he was wunt to do he servid' þaim of watir; & when̄ he suld' take þe lavur & powr watir on̄ þis pylgram̄ handis, sodanlie 16 he was away. And he lukid' abowte for hym̄, & cuthe not fynd' hym̄; and he had grete merveltt here-off. And þe same night when̄ he was in his bed', almighti God' apperid' vnto hym̄ & said'; "Other dayes þou hase reseyvid' me in my membrys, and yisterday 20 þou receyvid' [*me*] to þine hoste in myne awn̄ person̄." *et* c⁹.

CCCLXVI.

Hospitalitatis gratia soluendum est interdum ieiunium.

Cassianus tellis how on̄ a tyme when̄ he & other war samen in 24 þe land' of Egipte, þai fastid' not on̄ þe Fryday. And so þer was certayn̄ persons þat askid' hym̄, whi he and' his felowshipp̄ brak þer faste so as þai did'. And he ansswerd' agayn̄ & said'; "I faste always, for I hafe not halfe meate enogh; & þerfor, 28

be way of charite, & for to gar my felows eate at þai be strong to do þ*er* pylgramege, I breke my faste to make þai*m* at eate whe̅n̅ þai wold̅ nott."

CCCLXVII.

4 Hospitalitas subtracta ecia*m* bona temporalia aliqu*ando* subtrahit.

Cesarius tellis how som tyme ther was ane Abbott of þe Blak Ordur, þ*at* was passand̅ m*er*cefull̅ in hospitalitie, & anence pure
8 me̅n̅. And he helde servand*is* evy̅n̅ therefo̅r̅, & ay þe more att he gaff in hospitalitie or to pure me̅n̅, ay þe mo̅r̅ God blissid̅ his howse, and multiplied þe gudis þ*er*of. So hym̅ happend to dye. And after his dead̅, his successur was covatus, & he putt oute þies
12 offisurs at his p*re*decessur had ordand̅ to do wark*is* of m*er*cy. And þe charitie at was giffe̅n̅ vnto pure me̅n̅ in þe toder abbott dayes, he w*ith*drew itt, and herefo̅r̅ almighti God w*ith*-drew His hand̅; & he put in offisurs at war hard & strayte, & wald̅ vse none
16 hospitalitie, for he sayd̅ it was ane vndiscrete defawte. And w*ith*-in a while his cornys faylid̅, so þat he & his brethir had skantlie at þai myght eate. So vppo̅n̅ a day a ma̅n̅ happend att com̅ & askid̅ hospitalitie, and þe porter tuke hym̅ in p*r*ivalie,
20 & w*ith* grete ferdnes, of suche littill̅ meat as he had w*ith*-in hym̅, he servid̅ hym̅ & said̅ vnto hym̅; "Now it is so þat I may serve þe of na bettyr meatt, þuff all̅ I hafe som tyme sene in þis place þat, & a greate bisshopp̅ had com*me*n̅ hedur, he sulde hafe bene
24 reseyvid̅ w*ith* greate habundans & plenteth̄." And þis pure[1] ma̅n̅ ansswerd̅ hym̅ agayn̅ & sayd̅; "Two brether er putt oute of þis place, and þe tone was callid̅ Dare, and þe toder Dabitur; and vnto þies two com̅ agayn̅ sall̅ neu*er* plentie nor welthe be in þis
28 monasterie." And w*ith* þatt, sodanly he vanysshed̅ oute of his sight. And þis porter went vnto þe abbott & þe covent, and told̅ þai*m*. And þai tuke þai*m* to cownceill̅ att þai wald̅ resume hospitalite, & giff almos agayn̅ as þai war wunte. And so þai

[1] *After* pure, p, *erased.*

did'; and onone almighti God blissid' þai*m*, & þai had als gude plentie as evur þai had afor of corn & all oþ*er* gudes.

Hospites su*n*t honorandi. Sup*r*a de honore. ij & iij.

CCCLXVIII.

Hospitalitas ecia*m* bona temporalia conservat. 4

Sigilbertus tellis how a town þat hight Anthiochia was sub-u*er*tyd' be þe sande of God', and be þis man*er* of wyse. Ther was a cetysyne þ*er*of þat was so giffen vnto hospitalite and almos-dede, to so mekull þat he wolde neu*er* day eate w*it*h-oute a pure man or 8 a geste. So on a day hym happend' go þurgh þe cetie to it was nyght, to seke owder a pure man or a geste to eate w*it*h hym, and he cuthe fynd' none. So att þe laste he fand' a fayr olde man standyng, & two felos w*it*h hym, in þe myddeste of þe cetie. And 12 he p*ra*yed þai*m* com & be his hostis & eate w*it*h hym; and[1] he ansswerd' hym in þis man*er* of wyse & said'; "O, þ*o*u man of God'! þ*o*u may not w*it*h our Symond' safe þis cetie at it be not subu*er*tid'." And w*it*h þat he keste þe sudurye at he held' in 16 his hand' opon þe tone halfe of þe cetie, & onone þ*a*t halfe & all þe howsis þ*er*of & þai þat dwelte in þai*m* was destroyed'. & he tuke agayn his sudarie and wolde hafe casten it on þe toder halfe, and vnnethis his felows myght restren hym to spare it; and w*it*h þat 20 he vanysshid' away. And þis was done, & þan þe man was passand' ferd' & went home vnto his howse, & fand' safe & thankid' God þ*er*-of. *et* c°.

Hospitalitate aliqu*ando* Deus recipitur. Inf*r*a Iuliani. 24

CCCLXIX.

Hospitalitatis gr*ati*a ecia*m* pl*u*ries in die concedendum [*est*].

Cassianus tellis in þis man*er* of wise & says; "Som tyme þ*er* was a halie man þ*a*t tuke me to hoste & refresshid' me, & spirrid' 28

[1] Harl. MS. Hoc responsu*m* accepit ab eo; "Non pot*e*ras, o homo Dei, cum v*os*tro Simeone hanc urbem saluare ne subuerteretur?"

me & exhortid' me what I wold' eate. And I answerd' agayn & sayd' I myght not eatt. And þan he ansswerd' & sayd'; 'þis day I hafe sett þe burd' to dyvers brether vij sythes, & desyrid' 4 þai*m* att ete [1], and yit I am hongrie. And þou, at yit ete no þing, says now at þou may nott eate.' And on þis [2] man*er* þai war wunt in com*m*yng of þ*er* brether for to solve þ*er* faste, and in refeccion of þai*m* þai helde it a charitiable contynans." *et* c⁹.

CCCLXX.

8 ## Hospitalitas regnu*m* temporale confert.

We rede in þe 'Legend' of Saynt German of Antissiodorens,' how on a tyme when Saynt German p*r*echid' in Britannye, and þe kyng denyed' hym a benyfice, þ*a*t was to say, meat & drynk & herber. 12 So þe kyngis nowte-hard' come home w*ith* his catell fro þ*er* pastur, & tuke p*r*ovand' in þe kyng*is* pales to his catell, & had it home vnto his tofall at he dwelte in. And he was war of Saynt German & his felos sare laburyng, & war passand' calde & hongrie; and he 16 reseyvid' þai*m* buxsomly into his place. And he had no calfe bod one, & þat he slew vnto þ*er* supper. And when þai had suppid', þis holie man gadderd' sam*en* þe bonys of þis calfe in þe skyn þ*er*-of, and' onone, at his com*m*andment, þis calfe rase agayn whik. 20 And on þe day next aft*er*, he went vnto þe kyng, and askid' hym whi he denyed' meat & hospitalitie vnto Saynt German & his felows, and þis kyng was so astonyd' þat he cuthe not ansswer hym. And w*ith* þ*a*t he bad hym go furthe, & lefe his kyngdom 24 vnto a better man þan he was. And þan Saynt German, be þe com*m*andment of almyghti God', made þis nowterd' & his wife to com aforn hym; and, at all men had wonder of, he made hym kyng. And evur sethen, þe kynges þat come of þe nowtherd' 28 kynred' hase reingned' vppon þe pepull & þe land' of Brytany. *et* c⁹.

Hospitalitas no*n* p*r*opte*r* De*u*m *fac*ta paru*m* valet. Infra de intencione.

[1] Harl. MS. hortansq*ue* singulos, cum om*n*ib*us* cibum sumpsi.
[2] MS. *repeats*, þis.

Hospitis curialitate *et* libertate multi abutuntur. Sup*r*a de det*r*acc*i*o*n*e.

Hospes male receptus aliqu*ando* vindicat se de recipiente. Sup*r*a de histrionib*us*. 4

Hospicio receptus debet circa se *et* sua e*s*se cautus. Inf*r*a Iacobi. ij.

Hospicio recipitur Deus sub sp*ec*ie leprosi. Sup*r*a de compassione. 8

Humilitas est semp*er* in om*n*ib*us* obseruanda. S*upr*a de fatuitate.

CCCLXXI.

Humilitas sola diabolu*m* confundit. ā.

We rede in 'Vitis[1] P*atru*m' how on̄ a tyme when̄ Macharius 12 went furth̄ of his cell̄, þe devull̄ come on̄ hym̄ w*ith* a ley & walde hafe smetyn̄ hym̄, & he myght noght. And þan̄ he cried & said̄; "Thow Macharie! Thow fastis o*þer*-while, & I am refresshid̄ w*ith* no man*er* of meate; & þou wakis oft-sithis, and I slepe neu*er*. 16 And yit þi mekenes alonelie ou*er*com*m*ys me." *ā*.

Hum*i*lis verus humilia de se sentit. Infra de timore.

Humiliandi su*n*t iuuenes p*er* disciplinas. Infra de 20 iactancia.

Humiliari debet hòmo ex consid*eraci*o*n*e sui. S*upr*a de ambic*ion*e. ij.

Humilitas *eciam* a corp*o*rali morte lib*e*rat. Inf*r*a de 24 mi*sericordia*. i.

Humilitas *eciam* in potentatib*us* hui*us* *secu*li inueni*tur*. S*upr*a Ambrosij.

[1] MS. Vitas.

Humilitatem ostendere debent religiosi *eciam* in persecucione iuris[1] sui. Infra de Religiosis.

CCCLXXII.

Humilis pacienter conuicia tolerat[2]. *et* c°.

4 Saynt Gregor tellis of a holie man þat hight Constantinus, & he was passand litle of person & of a feble makyng. So on a tyme a buxtus man come fer fro vp o land to se hym, and when he saw hym, at he was so febull & of so little a statur, he trowed not at it 8 had bene he; notwithstandyng ilk man tolde hym at it was he. And he dispysid hym & skornyd hym, & said; "I trowed at þis man had bene a grete man, and he hase nothyng of a man." And onone as þis holie man hard, onone he hawsid þis buxtos man 12 & said; "þou alonelie is he þat hase had in me þine een oppyn & sene me." Be þe whilk þing it is for to trow what meknes he had, þat so luffid þis buxtus man þat despysid hym & set hym at noght befor; ffor be þe language at was sayd of hym myght men se what 16 mekenes he had.

CCCLXXIII.

Iacobi Maioris.

We rede in his 'Meracles' how xxx men of Lothoringia come vnto Saynt Iamys, & þai all bod one made hym a privey athe of serves. So 20 one of þaim fell seke, & his felows bade [*with*] hym xv dayes; neuerþe-les þai lefte hym behynd þaim, and þer wolde none at bade with hym bod he þat was not sworn to kepe felowshup: & he bade with hym & kepid hym still at þe fute of þe Mownt Saynt 24 Michell, & þer on a day he dyed. And onone Saynt Iamys [*com*] & comfurthid þe whik man. And he had a gude hors, & he bad þis whik man[3] lay þe dead man ouerthwarte befor hym, & lepe on hym selfe behynd hym; and so he did. And opon þat night þai 28 went xv day iorney and come ad Montem Gaudii, whilk þat is bod halfe a lewke fro Saynt Iamys, and þer þai lightid; & he bad hym charge þe chanons of Saynt Iamys to bery þis pilgram. And

[1] MS. viris. [2] MS. tollerat. [3] MS. may.

he bad hym̄ tell̄ his felows þat, for þai had brokeñ *þer* faithe, *þer* pylgramege was no wurth̄ nor of no valew. And he did as he was biddyñ & tolde his felows as Saynt Iamys had chargid̄ hym̄, & þai had grete wonder *þer*off. 4

CCCLXXIV.

Iter*u*m Iacobi.

We rede in his 'M*er*acles' how þat a Duche-mañ & his soñ, abowte þe yere of our̄ Lord̄ M l xx, went vnto Saynt Iamys. And in þe cetie of Thososti[1] a sylu*er* pece was put in his skripp̄[2] 8 privalie, at he wiste not off; and oñ þe morñ þai went *þer* wayis. And *þer* oste folowed þai*m* & tuke þai*m* as thevis; & he oppynd̄ *þer* skrip̄, & onone he fande þis syluer pece, and þañ þai war broght befor̄ þe iuge. & onone þe sentans was giffeñ þat all̄ þat 12 þai had sulde be giffen vnto *þer* oste. & þe tane of þai*m* was demyd to be hangid̄, & þe fadir wold̄ hafe dyed̄ for þe soñ, & þe soñ for the fadur; bod neu*er*-þe-les þe soñ was hanged̄. And þe fadur made grete sorow & went his ways oñ to Saynt Iamys. 16 And xxxvj dayes he come agayñ *þer* away, & come vnto þe galos *þer* his soñ hang, & wepid̄ & made mekle sorow. And his soñ, þat hang, spak & begañ to co*m*furth̄ hym̄, & said̄; "Swete fathir! Wepe noght! ffor it was neu*er* so wele to me; ffor Saynt Iamys 20 beris me yit vp̄, & fedis me w*ith* hevynlie swetnes." And whеñ þe fadur hard þis, he rañ vnto þe cetie & tolde þe pepull̄ how it was; and þai come & tuke downñ þis pylgrem̄ soñ hale & sownd̄. & þañ þai tuke his oste & hanged hym̄, whеñ he had g*r*auntid 24 how he had done.

CCCLXXV.

Iter*u*m Iacobi.

Hugo de Sancto Victore tellis how oñ a tyme þe devull̄ apperid̄, in liknes of Saynt Iamys, vnto a pylgram̄ þat was bowñ to Saynt 28

[1] Lat. MSS. in urbe Tolosa. [2] MS. skipp̄

Iamys, & said' þat he sulde be passand happie & so wer he wolde, for honor of hym, sla hym selfe. And he onone, as he bad hym, tuke his swerd' & slew hym selfe þ*er* he was hostid'. And when his
4 oste fande hym, he was passand' ferd' to be suspecte for hym. And w*ith* þat, he þat was dead' turnyd' vnto life agayn, & said' þat when þe devull wolde hafe drawen hym vnto payn, Saynt Iamys come and delyverd' hym & broght hym befor' a iuge. And be
8 þe sentance of þat iuge he was restorid' agayn vnto life, & his wownd' helid', þat ilk man might se itt.

CCCLXXVI.

It*eru*m Iacobi.

Hugo Clunacens*is* tellis how on a tyme þ*er* was a yong man þ*at*
12 went in pylg*r*amege vnto Saynt Iamys. And hym happend to do fornicacion be þe way. And þe devull apperid' vnto hym in fygur of Saynt Iame, & reprovid hym for his fornicacion & said' þ*er*-for' his pylgramege was na wurth. And he cownceld' hym for
16 Goddis sake and his, to cutt of his membris and so to kyll hym selfe; and he did so, & was dead onone. And onone his sawle was takyn w*ith* fendis; & þurgh þe merett*is* & p*r*ayers of Saynt Iamys, onone it was delyverd', & þe bodie restorid' agayn vnto life and
20 hale, safeyng onelie hym wantid his membrys eu*er* after.

CCCLXXVII.

Iactancia maxime iuuenu*m* co*m*pescenda est.

Seuerus. He tellis how on a tyme þ*er* was ij brethir, & þ*at* one was of xv yere age, & þe tother of xij yere; and as þai went
24 sam*en* in wyldernes, þai*m* happend' mete w*ith* a passyng grete neddur. And þai war bathe men of religion in ane abbay. And þe les of þai*m* tuke vpp þis nedder in his hand', & wappid' it in his skyrte, and come home þ*er*-w*ith*. And' befor' all his brether he

putt it oute of his skyrte, & lete þai*m* se how þat it had hurte hym̄ nothyng. And þar̄[1] brether tellid̄ it ilkone vnto other, & said̄ it was be faith̄ & ve*r*tue att Godd had giffen̄ þai*m* at it hurte þai*m* nott. So þe*r* Abbott was a passand̄ wyse man̄, & þurgh̄ grete cownceil̄ he tuke a wand̄ and skowrid̄ þai*m* bathe, & blamyd̄ þai*m* þat þai lete þe ve*r*tue at God had giffen̄ vnto þai*m* be knawen̄; to þe entent þat þe*r* yong elde sulde nott wax wanton̄ nor prowde, bod at þai sulde rather seryff God in mekenes þan̄ for to hafe a ioy or a cumfurth̄ of such̄ ve*r*tue as God had giffen̄ þai*m*.

Iactantia in ve*r*bis vitanda est. Infra de p*r*esum-
pcione. ij.

Iactant se aliqui de virtutib*us*. Infra de obediencia.
ix *et* x.

Ieiuniu*m* *eciam* cu*m* quadam violencia est implenda.
S*upr*a de abstinencia. vj.

Ieiunio possu*n*t adaptari o*mn*ia que supra dicuntur
de Abstinencia, *et* multa que dicuntur infra de
or*ati*one *et* s*upr*a de cibo.

Ieronimi. Infra de leone asini custode.

Ignacij[2] martiris Infra de no*min*e.

CCCLXXVIII.

Ignorancia multa mala facit.

As Helinandus tellis, when̄[3] þe poett Omerus & many other shypmen̄ apon̄ a tyme war purposid̄ for to com̄ in-to ane yle, þe shipmen̄ putt vnto hym̄ a light question̄. *et* c⁹.

[1] *After* þar̄, p, *erased.*
[2] MS. Ignasij.
[3] Harl. MS. Cu*m* Homer*us* poeta aliqu*ando* in quad*am* insula uenisset, proposuerunt ei naute quamdam questione*m* facile*m*.

No 1130

vt s*upr*a de confusione. i.

Ignorans cl*er*icus aliqu*ando* audacior est q*u*am sciens. Sup*r*a de ceco.

4 Impedimentu*m*. Impedit Deus aliqu*ando* malos aliquos ne impleant q*u*od fac*er*e pot*er*ant vel p*re*cogitabant. Inf*r*a de signis.

Impeditur raptor or*ati*one *et* compellitur restituere.
8 Inf*r*a de Raptore nocturna.

Impedit co*mmun*ione*m* [1] pollucio nocturna aliqu*ando*. Inf*r*a de pollucione.

Imp*er*ator iudiciu*m* sine causa inferre no*n* debet.
12 Infra de Iudice. iiij.

Imp*er*ator obedire debet prelatis eccl*es*ie. Sup*r*a de Ambrosio.

Imp*er*ator honorare debet p*er*sonas eccl*es*iasticas.
16 S*upr*a de celare. ij.

Imp*er*ator *eciam* p*r*op*r*io filio in iudicio no*n* p*ar*cit. Infra de Iusticia.

Imp*er*at*r*ix p*er* be*a*tam vi*r*ginem de infamia lib*er*atur.
20 Infra de Regina.

Impet*r*acio. Impetrat beata Maria vita*m* ecia*m* dampnatis. Inf*r*a de Maria.

Impet*r*acioni possu*n*t multa adaptari que dicu*n*tur
24 de or*ati*one. iij.

Impetratur p*ecca*toribu*s* gratia oracionib*us*. Infra de or*ati*one.

[1] MS. co*mmun*ione.

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OF

ETIENNE DE BESANÇON.

FROM ADDITIONAL MS. 25,719 OF THE BRITISH MUSEUM.

EDITED BY

MRS. MARY MACLEOD BANKS.

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